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Or the grand
S E C T A R I E S
O F
These times confuted;
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A N S W E R
T O

Divers notorious Errors, contained in the
CONFESSIO^N of FAITH, which the seven
Churches of the ANABAPTISTS lately exhibited,
and other grosse Opinions held by them against the
cleare light of the G O S P E L.

By T. B. a lover of Truth and Peace.

Imprimatur. *John Downham.*

L O N D O N,
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By A. & J. Glover of French and English

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To the Reader.



Christian Reader, The Apostacy of others should be as a warning to us: that as we have set our hand to the plow of profession, we may not looke backe. Luke. 17. but goe on unto perfection, and presse toward the marke, and for the joy that is set before us, we should endure the Crosse, and runne with patience the race that is set before us: and never turne to the right hand nor to the left, but goe on through the narrow gate, along the straight way to Zion, with our forces shiekerward: and encourage our hearts to the Lord by that everlasting Covenant, that shall never be forgotten: and we shall obtaine if we faile not; the end of our faith, shall be the salvation of our soules; if we hold out to the end, we shall be saved; being faithfull to the death we shall have the Crowne of life; then I say Good Reader take heed of Apostacy, doe not beginne in the spirit, and then end in the flesh: for when your former righteousnessse shall never be remembered; but for your sinne you shall dye: but in those that persevere in the way of righteousnessse, all their former sinnes shall be forgiven, and never remembered more, but they shall be cast into the bottome of the sea, and blotted out of the booke of remembrance, and they shall be esteemed as perfectly righteous, having no spot nor wrinkle nor any such thing; then keepe thy garments, for thou must walke with Christ in robes made white in the blood of the Lambe: pure religion will keepe thee from being spotted by the world; and that thou mayest so doe, keepe thy selfe from the fornications of the world, yea from both scandalous and erroneous persons: doe not inquire, saying, how doe they serve their Gods, Deut. 12. 31? Come not among any erroneous persons. Israel living amongst them some learned their workes. Psal. 110. 35. enter not into their paths, goe not with wicked men, avoyde it, passe not by it, turne from it, and come away. Prov. 4. 14. 15. If they say, loe here is Christ or there, belevee them not: for there shall arise false Christs and false Prophets, that if it were possible, would deceive the very elect. Wherefore if they say, behold he is in the desert, goe not forth, behold he is in the secret chambers, belevee it not. Math. 24. 24. 26. If they preach any other Gospell, then that the former Saints have beene taught, let them be accursed. Their new Light is but Satans delusion, when he transforms himselfe into an Angel of light. The old way is the good way, our Fathers walked therein, and were not confounded. Psal. 23. 44. Then if

To the Reader.

they bring up this doctrine, receive them not into thy house, nor bid them God speed, 3 Jon. 3. *Do not* speak not of other mens fancies, keep thy self pure, and be not carried about with every wind of doctrine, The flights of men, and cunning craftinesse whereby they lie in waite to deceive with faire words. They deceive the hearts of the simple, and carry away captive unstable soules into destruction: then it is a good thing the heart be established with grace. Be ye rooted and built up in Christ, and stand fast against all the wiles of the devill: be not like the Athenians, desiring to hear, have not itching eares after novelties: labour to have godlinesse with content, and a settled minds upon the truth of the Gospell, so shalt thou stand in these perillous dayes, when iniquity abounds, and the love of many waxes cold: labour to love the truth, and thou shalt not be given up to beleve lies: labour to doe the will of God, and thou shalt know his doctrine whether it be of God: and receive nothing for truth till thou hast weighed it in the ballance of the Sanctuary: let not thy affections be fastened on any thing, before thou hast tryed it: receive nothing for the love of men, nor respect of persons, but search the scriptures, and see whether those things be so, and follow Paul, but as he followes Christ: and if sinners entice thee, consent thou not; if they say come let us heare such a Trades-man preach, goe not with them, lest thou be snared to thy destruction. Then doe not tempt the Lord, nor presume of thine owne strength to stand in such temptations, but take heed that thou fall: be ever jealous of thine owne heart, for it is decisfull above all things; keepe it with all diligence, and leane not to thine owne understanding; and if thou dost satisfaction in any point in controversie, acquaint thy Pastor with it before thou give consent to any thing new come up, or so walke in a way not cast up from the ancient pathes, read this Book, and let the Scripture be thy Judge, and if it satisfie thee in any thing, give God the prayse, and let me be remembered in thy prayers, and I shall remaine thine, in all Christian duties to be commanded,

THOMAS BAKEWELL.



A
C O N F U T A T I O N O F
Divers Errors of the Anabaptists contained
 in their **ARTICLES OF FAITH** presented to
 the **P A R L I A M E N T.**

CHAP. I.

This Chapter contains a Confutation of many errors maintained by the Anabaptists in their Articles of Faith defended against me, by Mr. Spilsbery one of their Teachers.



Their first Article they beleeve, that there is one rule of obedience for all Saints in all places to be observed, of which I doubted: his answer was that the scripture is that rule to trie and judge all things.

I answer, the scripture is an eternall rule of righteousness, but not commanding the same things to be observed by all Saints in all times, and in all places. The *Jews* were commanded many things which we are not, and yet by the Scripture; and we are commanded many things here that cease at our death, and shall not be done in heaven: then the same things are not to be observed by all Saints in all places. Again if the scripture be a rule for all Circumstances in all duties that make for outward decency and uniformity; Then I must see a rule for these things before I give my say to this Article. In their sixth article they beleeve that all who know God and Christ shall have eternall life, but vengeance shall be rendered on all that know not God and Christ: but here I doubt they exclude

all Infants that dye in their Infancy from salvation, because they are not capable of such knowledge of God and Christ. You answer saying you know not what is this knowledge, neither hath the scripture revealed any such that were saved. But was not *Jeroboams* child saved, when the Lord himselfe said that there was some good thing in him towards the Lord God of *Israel*. *1 King.* 14, 15. And did *David* rejoyce that his childe was damned, and did he desire to goe to hell to his childe and rejoyce in beleoving it. *2 Sam.* 12, 23. And why should not Infants that dye be saved, when as they may be sanctified, which is eternall life begunne already? and they may be sanctified as well as *Jeremiah* and *John* the Baptist. *Jer.* 1. 5. *Luke* 1. 15. Then, are you a teacher and know not these things? but you say you will not judge them, when as you make it an article of your faith to beleve that none shall be saved without this knowledge of God and Christ, which Infants are not capable of; yet they may have the seedes of grace in them wrought by the Spirit of God: neither can this be denied, when as they are sanctified by the Spirit of God. Again if I should beleve this Article, I feare I should condemne many of Gods people, which have the faith of adherence, but not the faith of evidence: for many that live a holy life, may want a cleare evidence that God is reconciled to them in Christ, therefore *I dare not give* my faith to beleve this Article.

Your sixteenth article is this, you beleve that unlesse Christ had beene God he could not perfectly have knowne the will of God, which I doubt of: but you answer that you beleve that Christ was both God and man and the Prophet that all must heare: but what of this? who doubts of it? but then you say that you will decline what the Word of God doth not hold forth: but I feare you will not be as good as your word, but suppose you be; yet how doth this satisfie my doubt? yet farther I grant that no creature can fully know this secret will of God: for Christ as man knew not when the day of Judgement should be. *Mark.* 13. 32. Neither can one creature know what God hath revealed to all creatures. Man doth not know what God hath revealed to Angels, nor doe they know fully what God hath revealed to men. *1 Pet.* 1. 12. neither doth one man know what God hath revealed to the soule of another: yet all this hinders not but Saints and Angels glorified, although they be but creatures, doe perfectly know what Gods will is to them, and their duty to him: then if you beleve this article, that Christ had not perfectly knowne the will of God, but that he was God: Why then doe you say that you will beleve no more then the Word holds forth? the Word saith although here we see but darkely, as through a glasse or latisee, yet then we shall see face to face, and know as we are knowne, *1 Cor.* 13. 12. and yet creatures still, not Godded with God nor Christed with Christ.

Christ, and yet we shall perfectly know his will to us, and our duty to him: Then if you be as good as your word, you must cast away this Article of your faith.

The twentieth article, you beleeve that the Kingdome of Christ shall then be perfected, when Christ shall come the second time, and reigne amongst his Saints; Here I doubt you beleeve that the Kingdome of Christ shall then be perfected, when Christ shall come from heaven personally into this world before the end of it, and raigney Monarchically here on earth a thousand yeares. Your answer is that Christs Kingdome shall then be perfected, when Gods will is accomplished in the same: and that Christ by the brightnesse of his appearing shall effect it; but in what space of time, you know not. I answer, Gods will cannot be accomplished till all his decrees are fulfilled, which cannot be before the day of Judgement: then shall all things that offend be gathered out of his Kingdome, and cast into the furnace of fire *Math. 13. 40, 41, 42.* Then after the dissolution of all things saith *Peter*, we according to his promise looke for new heavens and a new earth, wherein dwelleth righteousness. *2 Pet. 3. 13.* then indeede what *Adam* lost shall be restored by Christ the second *Adam* to its first purity, and then the Saints shall inherit all things. *Revel. 21. 1. 7.* For the new heavens and the new earth which I will make, shall remaine before me saith the Lord, *Isai. 66. 22.* then the Kingdomes and Dominions under the whole Heavens shall be given to the Saints of the Most High, whose Kingdome is an everlasting Kingdome, and all Dominions shall serve and obey Christ. *Dan. 7. 27.* and of his Kingdome there shall be no end. *Luke. 1. 33.* But the heaven shall receive Christ till the restitution of all things to their first perfection, *Act. 3. 21.* then this article is not by the scripture held forth; therefore I dare not give my faith unto it.

The five and twentieth article, you beleeve that the tenders of the Gospell are absolutely free and no way requiring, as necessary the preceding ministry of the Law, or any qualifications or preparations wrought by it: but onely that the naked soule as a sinner and ungodly, to receive Christ crucified, dead and buried, risen and made a Prince and a Saviour for such a sinner. But I doubt of this, and you answer that you know nothing absolutely necessary to save man, but Jesus Christ and him crucified, and saith to beleeve and apply the same: but is not the Word of God a necessary Instrument in the hand of Christ, whereby he workes faith in us, *Rom. 10. 17?* by which we beleeve in Christ: then is not the Word of God necessary to save where it is, although God is able to worke faith in his elect without it in places where it is not, but this being the ordinary way for our salvation, and while this lasteth, we must not seeke any extraordinary way: then you say the way that God saves

men,

men, you will leave to him, and every mans experience, when as you make it an article of your faith to beleve that the Law of God can be no instrumentall meanes to worke any qualifications, as the Law to fit the soule for the seeds of grace : when as three thousand witnesses by experience were pricked by the Law in one place. *Acts. 2. 37.* before the Gospell was applied to cure them, and multitudes more in scripture ; besides every godly mans owne experience ; but your conscience hath forced you to renounce this article, and in stead of beleiving it, you leave it to every mans *owne experience.*

The seven and twentieth article, you beleve that the three Persons in Trinity, are made over to Christians in their fulnesse ; but I suppose they have no more of God then a finite creature is able by the weak hand of faith to receive. According to thy faith be it unto thee, *Math. 8. 13.* But you answer God makes knowne his grace and good will to man in Christ by his Spirit, so farre as he pleaseth : but who doubts of this, but I suppose we are not capable to receive the fulnesse of God, we have but our measure according to the gift of Christ. *Ephes. 4. 7. 13.* neither doe we receive the fulnesse of Christ, *but on of his fulnesse we receive. John 1. 16.*

The nine and twentieth article, you beleve that those which are beleivers are in truth really ; separated both in soule and body from all sinne through the blood of the everlasting Covenant ; but I much doubt of this ; you answer that you beleve all sinne is so taken away by Christ, that it shall never hinder the salvation of any belever ; but this is not my doubt ; then you say for a belever to have no sinne, while he lives in the flesh, that you deny, and so have cast away this article of your faith : in which you have published to the world that you beleve that every belever is really separated from all sinne both in body and soule by the blood of Christ ; then for shame doe not carry one face in private, and another *publickely to the world.*

The three and thirtieth article, you beleve that Christ hath a spirituall Kingdome here on earth, which is his Church : that he hath purchased and redeemed : but this I grant ; then you beleve that this purchased redeemed Church of Christ is visible, and a company of Saints called and separated from the world by the Word and Spirit of God to the visible profession of faith, and the Gospell, and baptized in the faith, and joynd to the Lord, and to each other by a mutuall agreement in practicall enjoyment of the Ordinances commanded by Christ their Head and King ; but I much doubt of these things ; then you answer saying you beleve that the Church of Christ is a purchased people called to their visible profession of him ; and for invisible things you leave to God till he make them visible. But here all men may see the fulnesse of your faith ; for when you should bring it into the presence of God, then you leave it : but how dare you publish to the world that those whom Christ hath

hath purchased and redeemed, are visible, making profession of faith and the Gospell, and baptized and joynted to the Lord, and to each other in the practi-
call injoyment of the Ordinances? When as now I put you to it, you dare not
stand to it, but you will leave it to God, and so you cast away this article al-
so: and I thinke if I should goe to all whose hands are at them, they would
shuffle in the same manner, and I would wish you to take them to helpe you;
and so if you can prove all the redeemed of Christ to be such: I am sure he
faith himselfe other sheepe I have which are not of this fold, them I must
bring in, *Iohn 10. 16.* then are all visible and called, and already make
profession? &c. Nay, those that are in the state of grace are not so visible; for
that white stone and that new name written, no man knowes but he that
hath it, *Revel. 2. 17.* they are called hidden ones, *Psal. 83. 3.* and the Lord
had seven thousand which the Prophet knew not of, *1 King. 19. 18.* And
sometimes the Saints themselves in the visible Church may disagree: Witnesse
Abraham and Lot, and *Paul and Barnabas*, *Gen. 15. 7.* *Acts 15. 39.* and then
the cruelty of this article shewes from whence it came, which condemnes all
that are not in your Church, to be reprobates: then I cannot blame you for
leaving it to God, when you are questioned for it; but if your heart con-
demne you, take heede of *hypocrisie*, God is greater then your heart and
knoweth all things, *1 Iohn. 3. 21.*

The foure and thirtieth article, you beleeve that to this visible Church all
are bound to come, and acknowledge Christ to be their King Preist and Pro-
phet, and to be enrouled amongst his household servants: now this I grant, if
you mean the univerfall invisible Church: but I much doubt whether it ought
to be so in yours, or in any visible Church, but you answer that you know not
how any can be either Sonnes or Servants of God that are not of his household;
this I grant to be true in the invisible Church; but as I proved before, all are
not visible; so then their names ought to be written in heaven, *Luke 10. 20.*
but not written amongst your company, then you say that you are ignorant
of any invisible Church or House of God; I answer, Ignorance will not excuse
your sinne, for Christ is the Head of the body or Church, both of things visible
and invisible, *Revel. 1. 16, 17.* then although you know not the Church of the
first borne in which the soules of just men are made perfect, yet you may know
that there is such a one, *Heb. 12.* and although the Saints departed know not
what is done in the visible part of the Church here, as the Prophet saith, *Isai.*
63. 16. will this prove that there is no such thing? Again, if you know no-
thing in the Church, but what is visible to all, you plainly shew your selfe
to be an hypocrite. For spirituall things are spirituall discerned, *1 Cor. 2. 14.*
there is foode which you know not of, you have not tasted of that hidden
Manna. *Revel. 2. 7.* *Iohn 6. 32.* and while your name is at those articles, you

want that inward grace of faith to beleve them, and so cannot see like *Moses* him that is invisible, *Heb.* 12. 27.

The fixe and thirtieth article; You beleve that every particular Church hath power to chuse for themselves meete persons into office, and none other have power &c: but I doubt of it; you answer either the Church or the World must chuse them, and which it is let the Scripture be judge: this I grant that the Church representative or the Presbytery sent *James* and *John* to *Samaritis* *Acts* 8. 14. and *Paul* and *Barnabas* another way. *Chap* 13. 3. but no man never did labour to gather to himselfe a Church, neither did any Congregation separate themselves from the rest, and claime this power to chuse officers out of their owne company, but they brought them to the Apostles to ordaine them, and to appoint or authorize them to their office. *Acts* 6. 3. 6. The Apostles laboured to gather disciples to the multitude, having all an Interest in it, as a common Presbytery: so then there never was any single Congregation governed by it selfe, though you make it an article of your faith to beleve it.

The seven and thirtieth article; You beleve that you may take one of your sheepe and make him your shepherd; but I doubt of it; you answer that you know not where the Saints should find a Pastor, if not among Church members: but this I grant, for we must chuse a *Christian*, & not a *Jew* or a *Turke* to be our Minister, and we must take him out of the Church of *England*, and so we doe when we take them out of the Schools of the Prophets, the Universities: for a Trades-man is placed by God otherwise, and a man without humane learning ought not to meddle in it: it is none of his businesse, and hee ought not to meddle with other mens matters; yet here you make it an article of your faith to beleve that your Congregation may take one of themselves, and make him their Pastor: I grant that we may take a man of our coasts, and set him up for a watchman, *Ezek.* 33. 2. But for you to take a sheepe of your owne flocke, and make him your shepherd, having no ordination, but from his fellow-sheepe: you have *no foundation in the scripture for this article of your faith*.

The eight and thirtieth article; You beleve that the Ministers maintenance must be a voluntary contribution: but I doubt of it; your answer is, that all acceptable service to God ought to be free, whereof his servants maintenance is a part. I answer, it is true, although the Ministers wages should be certaine, yet it should be given freely: and so we should freely pay all other debts; and although it ought to be certaine, yet this hinders not but we may be willing and doe it freely: and to say this is a service to God, I say it is no more to God then all other duties of the second table of the Law are: which are to be done to men in conscience of obedience to God that commands it. But the argument

argument why the seven Churches will give the Minister what they list, is this because it was *Philemons* voluntary contribution, if he did any thing for his man *Onesimus* that had brake covenant with him, and was ran away from him, and *Paul* intreates him to use him kindly, *Phil.* 14. 18. But what is this to the Ministry? Will it follow because a servant hath broke covenant, and is ran away from his Master, and now what he doth for him is voluntarily, that therefore a Congregation may do so with their faithfull Pastor that abideth with them? Yet I confesse if a Pastor should doe with his flocke, as *Onesimus* did with his Master, be unfaithfull and runne away from them: then let him stand to their voluntary contribution; then here is but a weak foundation for this article.

The nine and thirtieth article; You beleeve that baptisme must be dispensed onely to persons professing faith, to disciples that are taught: but this I doubt of; you answer saying you beleeve all that Christ commanded, and his servants preached, to be truth in Gods worship, which was to baptize such as beleeve; but I say the Command of Christ was not to baptize them that beleeve, but it was to teach, baptizing all Nations; and his servants practise was, if the cheife in any house beleaved Christ to be the Sonne of God, they baptized all the family without any exception of Infants or servants; for baptisme is the presse-money, before they enter into the Christian warfare, it is a Christians colours; then shall any profess himselfe a souldier for Christ, before he hath received his colours, or his presse-money? it were presumption for any to doe it, and it is for want of wit in those that desire it; so then professing is rather after then before baptisme, unless you would have the Souldiers of Christ fight their warfare, and then afterwards come for their presse-money.

The fortieth article; You beleeve that this Ordinance must be dispensed by dipping or plunging; which I doubt of; you answer what Christ commands ought to be done without doubting, this I grant; but then you say that Christ commanded to baptize by plunging; but I cannot finde it; therefore I dare not give my faith to this article.

The one and fortieth article; You beleeve that the persons designed by Christ to dispense this Ordinance, are not officers in the Church onely, but teaching Disciples; this I doubt of; but you answer that a Disciple; did baptize but you know no officer except a Deacon that did baptize: yet you deny not but they may; but doe you not know that *Paul* the Apostle baptized *Crispus*, and the household of *Stephanus*, and the Jaylour, and all his? but whose Disciple was he? and the Deacon you speake of, I suppose to be *Philip*, but he was called to be an Evangelist, and then he baptized the Eunuch. *Acts.* 21. 8. It is there saide that he was one of those Deacons, not that he is one still; then

your seven Churches would prove that Disciples may baptize from these scriptures. *Matth.* 26. 26. 28. *Mark.* 16. 17. *John* 4. 12. *Acts* 20. 7. But what if Christ called his Apostles Disciples in relation to his owne Personall Ministry? will it follow that he sent them out Disciples? if so, then hee sent them out to be taught, and baptized of all Nations; but Christ ordained twelve, and sent them out to preach, and they were called Apostles before he sent them out. *Mark.* 3. 14. 6. 30. *Luke* 6. 13. But then he sought for baptism in the old Testament, and there he found that God saith, binde the testimony and seale of the Law among my Disciples. *Isai.* 8. 16. I answer, if God binde the Law and seale the testimony among his Ministers, then how dare these men to meddle with their Office? The Preists lippes must keepe knowledge, *Mal.* 2. 7. The Law shall not perish from the Preist, *Jer.* 18. 18. *Aaron* and his sonnes shall keepe the Preists office, *Numb.* 1. 50. 53. 18. 1. Then by this prooffe all but Ministers are barr'd from touching those holy things: then how dare these men to meddle with that Office, unless they were called of God, and so lawfully placed in it?

The two and fortieth article, you beleeve that the power to cast out, and to receive in, lies in the whole body of the Congregation: but I doubt you meane the execution of it, which is to be inflicted not by all, but by many. *1 Cor.* 5. 3. *2 Cor.* 2. 6. and so they are to admit of Infidels when they become Christians: but those that are already baptized neede not such *admittance*.

The three and fortieth article; You beleeve that a particular Church must trie their Officers gifts, and then they may preach publickely, and take upon them the charge of a Pastor: but I doubt of it; your answer is, that when Christ gives ability to any, they ought to improve it for their Masters advantage; but I say it must be also in that place where their Master sets them, or else they doe it for their owne advantage, and not for his: but you say, if they be found false, your Churches will not be corrupted by them: but I say if children be left fatherlesse, and have none to take care of them, they will soone be corrupted: and to say that you will not be corrupted, and yet use no meanes to preserve your selves, is but presumption; like *Peter* who said that he would not deny his Master, and yet tarried in the High Priests hall: so your Church will not be corrupted, and yet you take away those that are appointed to keepe you from corruption.

The sixe and fortieth article, you beleeve that none must separate from a Church rightly constituted for corruptions that are in it: but if you doe not dissemble, you make it an article of your faith to beleeve *yourselves* to be *Schismatickes*.

The nine and fortieth article; You beleeve that you are bound to yeelde subjection to all civill Lawes made by the King and Parliament, and yet you daily oppose Government.

The

The two and fiftieth arricle; You beleeve that you have a conscience voyde of offence, both towards God: and towards man, when as you cast off Gods Law in the worke of conversion, Article 25. and mans law in Ecclesiasticall things; Witnesse your setting up Churches without their authority: these be your articles of faith; then you saide you would beleeve all that is written by the Prophets and Apostles, desiring to disclaime all heresies and opinions which are not after Christ. But I charged you upon this promise of your owne, and upon your generall promise, together with your seven Churches, to be as good as your word, and not to dissemble in the very articles of your faith: but when I had waited the full time appointed, and saw no answer come, I went to know the cause of it, and he told me flatly that he would never write more unto me.

CHAP. II.

Behold greater Abominations the Anabaptists maintained against me, That the bodies of men consisting of flesh and bones, is their Soules, and that they have no other. Secondly, that the breath of men and beasts is their spiritt, and that it is immortall and liveth when their bodies are dead. Thirdly, They hold that in the resurrection the bodies both of men and beasts shall rise againe, and their breath shall be infused againe into them.

TO these things I answer, First, That man hath two natures, the one a Divine or spirituall substance like that of Angels adorned with divine faculties, as the Understanding, Judgement, Reason, Will, Affection and Conscience; the other part of man is humane being made of the foure Elements as all mortall creatures are, and what casualties befall a beast may befall a man, and man hath no preheminence above a beast, *for all is vanity, Eccle. 3. 19.* but the soule, spirit, or heart of a Man, that divine thing may be bound in the bundle of life, *1 Sam. 25. 29.* being uncorruptible, *1 Pet. 3. 4.* so then when the corruptible body dies the spirit depart from it, and returnes to God that gave it, *Eccle. 12. 7.* Therefore when the Scripture calls this divine thing a Spirit distinctly, it is for the most part to be understood of those principall faculties of it, as the Understanding, Reason and Judgement, *This is the spirit of your mind, Ephes. 4. 23.* because the Spirit searcheth all things, yea the deepe things of God, *1 Cor. 2. 10.* And when the Scripture distinctly calleth this divine thing the Heart, it is to be understood the Conscience, *If thy heart condemne thee, God is greater, 1 Joh. 3. 2.* *Dauids heart smote him, 2 Sam. 24. 10.* The Law written in the Heart or Conscience, *Rom. 2. 15.* And when that divine thing is called the Soule distinctly, it

is to be understood the Will and all the affections; saith *Paul*, *We were willing to have parted unto you our owne soules because you were deare unto us*, 1 *Thef.* 2. 8. *Hannah poured out her soule before the Lord*, 1 *Sam.* 1. 15. Yet when that divine thing is called by any of those names, it is to be understood the whole inward man; although sometimes Spirit signifies the principall ruling faculties, and by Soule is meant the Will and Affections that are to be regulated by them; and so here is meant the Conscience as an officer in trust to see that this divine order be kept within us, yet for substance it is the same thing, although declared by severall faculties of it.

Now I shall prove that this divine thing, the soule, spirit or heart of man, is not the body consisting of flesh and bones; first, from the immediate causes from whence they came, and they differ thus; we have fathers of the flesh, and we give them reverence; but God alone is the father of spirits. *Heb.* 12. 9. *Numb.* 16. 22. 27. 16. then although the fathers of our flesh begot our bodies, yet saith the Lord, all soules are mine. *Ezek.* 18. 4. for he formed the spirit of man within him, *Zach.* 12. 1. and he gave it. *Eccles.* 12. 7. then the soule is not the body.

Secondly, the soule and body differ when they returne out of the world; then the body returns to dust from whence it came, *Gen.* 3. 19. and the spirit or soule returns to God that gave it.

Thirdly, when the separation is made, the body dyes; for it is appointed for all men once to dye. *Heb.* 9. 27. We must needs dye all, and be as water spilt upon the ground. 2 *Sam.* 14. 14. but after death to Judgement. When the body is dead, the spirit of man goes upward. *Ecces.* 3. 20, 21. to a particular Judgement; Then this living soule, *Gen.* 2. 7. this incorruptible heart of man goes before the Judge, and receives either the sentence of absolution, or of condemnation, while the body is dead; and at the resurrection, when the bodies of all are raised, and made capable to receive their finall estate, then they shall be brought before the Judge to have the sentence passed upon them for it; then if the soule can live and receive judgement, when the body is dead, then the soule is not the body.

Fourthly, the body lives no longer then the soule is in it: for when the soule of the childe was gone, the body lay dead; but when the soule came into him againe, the Prophet said, see thy sonne liveth, 1 *King.* 17. 20, 21, 22, 23. but to this they say, the childes sicknesse was so sore, that there was no breath left in him. *ver.* 15. therefore say they, it was not the soule but breath returned. I answer, it is plaine that the soule was gone, and came againe at the prayer of the Prophet: but it is said the breath was gone, which was the signe that the soule was gone, that they might the better beleieve it; but that breath being gone, returned not againe, but vanished: but the soule returning
and

and acting in the childe, caused new breath which was never in the childe before; therefore the soule is not the body.

Fifthly, If man can kill the body, and cannot kill the soule, then the soule is not the body: but Christ saith, feare not them that can kill the body, and cannot kill the soule, *Math. 10. 28.* then the soule is not the body. But they say that *Joshuah* killed all the soules in *Machedah*, and in *Libnah*, and all the soules in *Lacish*, *Eglon*, and in *Hebron*, *Josh. 10. 30. 32. 35. 37.* Therefore the soule may be killed, and every living thing hath a soule, *Job. 12. 10.* which may be killed or dye. I answer, these places are thus to be understood, the vitall or principall part of humane life was stone dead, for their better encouragement against the rest of their enemies, which should be killed in like manner, and should never trouble them more, when their vitalls or humane life is stone dead. But they say our soule is bowed downe to the dust, *Psal. 44. 25.* therefore the soule must turne to dust, and be buried in the grave; for saith *David*, *Thou wilt not leave my soule in grave*, *Psal. 16. 10.* I answer, it was but *David's* vitalls of humane life was almost gone, and must returne to dust, and be buried in the grave. As the vitalls and spirit of a beast goes downeward, so must his. *Eccles. 3. 21.* onely the spirit or vitalls of a beast shall abide there; but our vitalls of the body shall be raised againe, and not left in the grave for ever: but the soule that divine thing may be in glory, when the body lyes dead. As the soules of Christ and the theife were in Paradise, when their bodies were dead on the Crosse, *Luke. 22. 43.* the soules of *Abraham* *Isaach* and *Jacob* were living when their bodies were dead. *Math. 22. 32.* and the soules of them that are slaine for the word of God, are in white robes of glory, and crie how long wilt thou not avenge our blood on them that dwell on the earth, *Revel. 6. 9, 10, 11.* But they say, those soules, is meant; their blood cried, as *Abels* blood did, *Gen. 4.*

I answer, *Cains* sinne in spilling that blood cried for vengeance; againe these soules that crie, speake of their blood, saying our blood; but if the blood had cried, it would have said how long will it be ere thou avenge me: and they are called soules, but their blood was not their soules: unlesse when a man hath lost some blood, they affirme that he hath lost some part of his soule; or so many drops so many soules; then if the soule can live when the body is slaine, then the soule is not the body. But then they say, *Jacob* begot so many soules of such a wife, and so many soules went downe into *Egypt*. *Gen. 46. 22, 25, 26, 27.* I answer those that went to *Egypt* are called soules from the better and more noble part of man, that divine thing in them; but *Jacob* begot but the vitalls of humane life, and no more, as I shewed before, being onely a father of their flesh, but God alone is the father of spirits: thus you see how they differ in *their* originall cause or discent, and also unto what they returne.

Now

Now I shall shew that the soule is not the body, by differences betwixt them while they remaine together.

First, the body is the carkase, *Numb.* 14. 29. 33. *1 King.* 13. 24. 25. but the soule is the hidden man of the heart. *1 Pet.* 3. 4. his flesh upon him shall be in paine, and his soule within him shall mourne, *Job.* 14. 22. with my spirit within me will I seeke thee early, *Isa.* 26. 9. O my soule why art thou so disquieted within me? my soule is cast downe within me, *Psal.* 42. 5. 6. 11. and *Paul* puts both these together, saying, though our outward man perish, yet the inward man is renewed daily. *2 Cor.* 4. 16. so then if the body be the carkase, and the soule be some divine thing in that carkase, as you see, both these propositions are proved, then the soule is not the body, but some divine thing that is within it.

Secondly, while the soule and body are together, the soule may be wounded and greived, when the body hath no hurt, nor is in danger of any hurt. They were pricked at the heart, and cut to the heart, *Acts.* 2. 37. 7. 54. and the Soule of Christ was sorrowfull before any hurt came to his body, *Math.* 26. 38. and false Prophets slay the soules of some with lyes, *Ezek.* 13. 18, 19. Her soule was vexed within her, *2 King.* 4. 27. when her body had no hurt. A wounded spirit who can beare? *Prov.* 18. 14. then the soule is not the body.

Thirdly, the body may be afflicted when the soule is not, for in affliction joy aboundeth. They rejoyced that they were counted worthy to suffer shame for his name, *Acts.* 4. they sung psalmes in prisons *Acts.* 16. therefore the soule is not the body.

Fourthly, the soule and body may be distinguished about holy duties; both are required; for saith *Paul*, glorifying God in your bodies and soules, for they are his, *1 Cor.* 6. 20. but saith the Lord, They sit before thee, and heare thy words as my people, when their hearts are gone after their covetousnesse, *Ezek.* 33. 31. They draw neare with their lips when their heart is farre from me. *Math.* 15. 8. so then you see the soule may be wanting in holy duties when the body is present, therefore the soule is not the body.

Fifthly, the soule may have sweete intercourse with God, when the body is not active in it; *Hannah* prayed, when her lips did not move, and *Moses* prayed acceptably when he saide nothing, *Exod.* 14. 15. and so did *Nehemiah*, *Chap.* 2. 14. God hath promised to heare the desires of the heart, *Psal.* 37. 4. 10. 17. When bodily exercise profiteth little, *1 Tim.* 4. 8. then the body is not the soule.

Lastly, to affirme that the body is the soule, will cause many absurdities; for then to seeke the Lord with all the heart and soule is but to bring their carkases to the ordinances, and when God opened *Lydia's* heart, it was to open her carkase. And when the Lord gives a new heart, it is to give a new carkase,

kase, and a broken heart is a broken carkase. and a cleane heart is a cleane carkase, and the renting of the heart is the renting of the carkase : and when the soule of *Jonathan* was knit to the soule of *David*; if the body and soule were the same thing, it seemes their bodies were tyed together, which were miserable folly for any man to thinke : then I hope this may suffice to shew that the soule is not the body.

Secondly, they hold that the breath of men and of beasts is their spirits, and that it is immortall, and liveth when their bodies are dead. To this I shall doe as before, to prove that their breath is not their spirit, and answer what they have to say to the contrary as I goe along : onely as I said before, that the spirit, soule or heart of man is for the most part meant the same thing for substance, onely by spirit some times is meant the understanding or principle ruling part of that divine thing; and the soule is meant the lower parts or lesse principle, the will and affections which are to be regulated by them, and by the heart is meant the conscience that officer of the soule, which hath a charge to see that this Order be kept ; yet I say, for the most part, when any one of these is named, all that divine thing is meant : then the breath of man and beasts is not the spirit, I prove by these arguments.

First, mans breath is a vanishing thing, his breath is in his nostrils, and wherein is he to be accounted of? *Isa.* 2. 22. It is a winde that passeth, and commeth not againe, *Psal.* 76. 39. It was breathed into man, *Gen.* 2. 7. the Lord commanded the winde to breath, and the breath came into them ; But the soules of men are created. *1 Pet.* 4. 19. God is the Father of the spirits of all flesh, *Numb.* 16. 22. and the heart of man is incorruptible, *1 Pet.* 3. 4 then the vanishing breath of men and beasts is not their spirit.

Secondly man and beast have all one breath, and yet the spirit of man goes upward, and the spirit of beasts goes downwards to the earth. *Eccles.* 3. 19. 20, 21. therefore the breath of men and beasts is not their spirit.

Thirdly, *Job* makes a distinction betweene the spirit of man and his breath, saying, if God should set his heart on man to gather unto himselfe his spirit, marke. and his breath, *Job.* 34. 14. Here is that divine thing, the spirit with the signes of it which is the breath ; then all flesh shall perish, and turne to dust, but his spirit shall returne to God that gave it : and the spirits of men and Angels can live in the third heavens above the region of the winds without breath, neither shall men when their bodies are made spirituall at the resurrection neede any breath : for it is no part of soule or body ; and Legions of spirits have beene in one man, and yet I suppose he had no more breath then another man, and they might all speake, and yet the man not breath : then I suppose the breath is but a part of the winde already created infused into mortall creatures, while they remaine mortall in this life, and then to returne and never come againe. *Psal.* 78. 39 therefore the breath of men and beasts is not their spirits. But they say, the foure windees are called the foure spirits of the heavens. *Zach.* 6. 5. Hence they conclude that winde or breath in man is his spirit. I answer, the winde moves the cloudes of heaven, as our spirits move us, or as the vitals of beasts move them, therefore they are called the spirits

of the heavens : but our breath doth not move us so, but rather some thing within us moves us, and when our breath goes out, in speaking or otherwise, we should dye if we had not something else within us to draw it in againe, acting with our vitals : and when that power is gone, we dye. But they say, *the body without the spirit is dead*: *1 Sam. 2. 26.* and that (say they) is their breath. But if we should grant this, that the body without breath is dead : yet it will not so follow that breath is the spirit, but that breath is a signe of life, or a signe that there is a spirit in that body, which doth produce that breath. As the fruite of the tree is not the life or spirit of the tree, but rather a signe that there is life in that tree that doth produce these fruits. Then they say, *Mans breath of life was breathed into him. Gen. 2. 7. and when the childes breath was gone, he died. 1 King. 17. 17* And if God take away breath from all mortall creatures, *they dye and returne to dust. Psal. 104. 27.* therefore say they, the breath of man and beast is their spirit. I answer as before, it will not follow because the signes of life come and goe with life, that therefore it is life it selfe. There be many signes of life, as eating, drinking, walking and talking, and when they cease, man dies : yet these be but signes of life, and so is breath in men and beasts, and therefore it is not their spirit.

Fourthly, to affirme that the breath in man and beasts is their spirits, many absurdities would follow : for they having one breath. *Eccles. 3. 19.* and if this were their spirit, then a beast may have the spirit of wisdom and knowledge. *Isa. 1. 1.* and the spirit of a beast might search the deepe things of God as well as the spirit of man. *1 Cor. 2. 10, 11.* and the spirit of a beast may be wounded. *Prov. 18. 14.* and if breath were spirit, then God would delight in broken breath. *Psal. 51.* and in poore and contrite breath. *Isay 66.* And if breath be spirit, some shall be borne of breath, and God will give new breath, and all the gifts of the spirit would be nothing but more breath added ; and when the spirit also departed from *Saul*, his breath failed him ; and those that separate from the Church, do it because they have not the breath : *Jude. 19.* and *Daniels* excellent gift of the spirit, was nothing but a great breath : And when God requires that we should Sing and Pray with the Spirit, he meanes nothing but breath : many more vile absurdities would follow, if we should be so damnably blinde as to beleieve that the breath of men and beasts is their spirit. as some Anabaptists hold.

Thirdly, they hold that in the resurrection, the bodies of men and beasts shall rise againe, and their breath shall be infused againe into them. To this as to the rest I shall shew that the bodies of beasts shall not rise againe, and for brevity answer what they have to say against it, as I goe along.

First, beasts have not immortall spirits, as I have shewed before, unto which their bodies should be againe united, *but their spirits are gone downward to the earth Eccles. 3. 21.* Then if these beasts should be raised up againe, it would be a new creation of beasts out of the earth, as they were at the first, and could not be a resurrection of them from death to life.

Secondly, the Scripture makes no mention of the resurrection of beasts, and we

we must not be wise above that which is written. *1 Cor. 4. 6.* but the Scripture saith, *Thou bringest man to destruction, and sayest returne ye children of men, Psal. 90. 3.* As in Adam all dye, so in Christ shall all be made alive, but every man in his order. *1 Cor. 15. 21. 22. 23.* So then although we beleve the resurrection of men, we dare not beleve the resurrection of beasts. But they say, *That when the Lord hath taken the breath of all creatures, and they are dead, and turned to dust, then he send forth his spirit, and they are created, and so he renunes the face of the earth. Psal. 104. 29. 30.* this they say is a plaine resurrection of all the creatures from death to life. I answer, Here in this place they are said by the Spirit of God to be created, and so in *Gen. 1. The Spirit of God moved upon the waters in the work of Creation.* And saith *Job, The Spirit of God made me. Job. 33. 4.* all this I grant, yet this will not prove a resurrection, unlesse you make the worke of Creation to be a resurrection from death to life. But they say, this was spoken after they were dead, and returned to dust. *Psal. 104. 29. 30.* I answer, this is frequent in scripture: *For things that were done first, to be set downe last. 1 Sam. 15. 35.* There is mention of *Sauls* death, and *Samuels* mourning for him. and then *Chap. 17. Saul conferres with David about his going to fight with Goliath, and afterwards he persecutes David.* But 'was all this after his death, because it is set downe after it. Again thou renewest the face of the earth: this cannot be meant of the resurrection from death to life: but rather it is to be understood an enlarging of strength and comfort after some great scarcity, with a new supply of plenty. But here is nothing concerning resurrection from death to life.

Thirdly, the Saints of God never expected any resurrection of beasts, that ever I read of before these *Anabaptists*, but they have alwayes expected a resurrection of men; for saith *Job, Job 19. 25. When wormes have destroyed this body, yet in my flesh I shall see God.* And *Martha* saith, *I know that he shall rise againe in the resurrection of the just. Iohn. 11. 24.* and saith *David, My flesh shall rest in hope. Psal. 16. 9.* And besides the Saints in all ages embalmed the dead, and buried them in coffins and sepulchers, and cleane linnen, to declare that they expected that they should rise againe: but I reade of no such thing done to beasts; and they that expect their resurrection might doe well to bury them more decently: that the world may see that they beleve a resurrection of beast.

Fourthly, there is no example in Scripture, that any beast ever did rise from death to life: but we have many examples of men and women received their dead raised to life againe, *Heb. 11. 35.* and the man that was buried in the Sepulcher of the Prophet, and touching his bones, he revived and stode upon his feete, *2 King. 12. 21.* And in the New Testament, one newly dead, and another in the coffin, and another dead foure dayes. and many came out of their graves at the death of Christ: then if we have so many examples of men that arose, and not one of beasts we must beleve the one, and reject the other as an abominable error.

Fifthly, beasts can neither dye the death of sinne. nor suffer the death of eternall punishment: neither can they rise to the state of grace, nor to the state of glory.

which were a most miserable and shamefull thing for any to affirme : therefore there is no resurrection for beasts.

Sixthly, To rise from death to life at the last day is called *the resurrection of the just and the unjust. Acts. 24. 15.* Now if they say that beasts have done evill, they shall come forth to the resurrection of damnation, *John. 9. 25.* or if some have done good, and some evill, then some of them shall be saved, and some damned : and then they must come before Christ the Judge on the Throne, to receive either the sentence of absolution, or condemnation : These abominable errors are not fitting to be named amongst Christians, much lesse to be embraced, and defended by any ; and it would seeme incredible that any should be so blinde as to harbour such errors where the light of the Gospell comes : but onely we know at the downefall of Antichrist. The divell will stir up all the old heresies, that ever was, to uphold that tottering Babel.

But to come againe to the argument, the covenant of workes was not made with beasts, but with man onely : then it was not the beasts but man onely that sinned against that Covenant, of workes and man onely was punished for the breach of it, and not the beasts ; although his punishments was not only upon his person, but upon his whole estate, and so accidentally the beasts were punished, but not as their punishment for their sinne, but as mans punishment for his sinne. Then if beasts have neither sinne nor punishment, from what should they be redeemed ? but they say, if all men were not redeemed, how should they rise again ? I answer, Although all men are not redeemed, neither doe they all rise by vertue of redemption : yet Christ by his power will raise those that are not redeemed, to partake of that punishment that is due to them for acting in that sinne with their soules, when the whole man broke Covenant with the Eternall God. But they say, it is sufficient to punish the soule eternally, although the body rise not. I answer, if they had kept that Covenant, the body should have had the benefit of it to eternity : therefore because it sinned with the soule, it must suffer with it eternally. But they say the body riseth without sinne. I answer, yet if it did so, the soule being filthy and comming out of hell, will defile it, as a just requitall to the body which defiled the cleane soule as soone as it was infused into it : but I suppose the bodies of reprobates shall not rise without sinne. But as the tree falls so it lies : there is no repentance in the grave, *but the same body and no other shall arise. Job. 19. 26. For sin shall lye downe with him in the dust. Job. 20. 11.* and having the guilt of sinne upon it. As a Part of the curse it shall be raised to partake with the soule in punishment : for the whole man sinned, and the whole man shall be punished eternally. But they say, As by the sinne of one man, death came upon all men and beasts, so by one man came the resurrection of the dead : *For in Adam all dye, so in Christ shall all be made alive. 1 Cor. 15. 21, 22.* Answ. Beasts were but the goods of men, it was man onely that sinned : and was punished : for all men being in Adam sinned, and died for their owne sinne : for it was theirs as soone as they were in him by nature ; so also those that are in Christ shall rise againe to grace here, and to glory

CHAP. III.

Turne thee yet againe, and see greater abominations : They hold an Vniuersall Redemption, if not both of men and beasts, yet of all men : although they be already in hell torments.

Elias will come and restore all things. I answer, Elias is already come, for it was John the Baptist. See *Math. 11. 13. 14. Luke. 1. 17. Mark. 9. 11, 12.* But John cannot redeeme a soule from hell : but then they say, As all bare the image of the first Adam, and so were cast out of that Paradise, so all beare the image of the heavenly Adam, and shall come to his Paradise. But I say, the text saith. not all : *But as we have borne the image of the earthly, we shall beare the image of the heavenly : But no flesh and bloud shall inherit the Kingdome of God. 1 Cor. 15. 49, 50.* But they say, though they be long in that boyling lake, it will be happy for them in the end : for they shall be there but till they have put off their mortall estate, and at the resurrection, these Captives rancome shall be fully paid, and Origin was of their Judgement : but see here how they pleade for Purgatory, *But those in hell shall suffer the vengeance of eternall fire. Iud. 7. They shall depart from Christ into everlasting fire. Math. 25. 41. where the fire is not quenched. Mark. 9. 46.* But they say, God reprobates none, but upon some fore-scene evill, nor elects any, but upon some fore-scene good : but here it seemes, they hold it possible to doe some good in hell, where they blaspheme God for ever, and doe not repent, to give him glory. *Revel. 16. 9. 11.* but they say, those that sinne against the Holy Ghost shall be in danger of eternall fire, but not in it : but I say, *They that blaspheme against the Holy Ghost, shall neither be forgiven in this world, nor in the world to come. Math. 12. 32.* Then how shall they escape it ? but they say, Abraham gives Dives in hell a loving title calling him Sonne. *Luke. 16. 25.* therefore there is hope to come out. I answer, It was but a complement, yet he was the Sonne of God by creation, and yet not his Sonne by redemption from hell. But they say, Christ would not have preached to those Spirits in prison, if they should for ever abide there. I answer, Christ did not preach to them in hell, but to those that were imprisoned by their sinnes in the dayes of Noah, while the Arke was preparing. *1 Pet. 3. 19, 20.* and by this argument, divels may be saved out of hell as well as they; but they say, there is hope that Judas shall come out of hell, because Christ seemes to be sorry for his being there, saying, *It had bene good if he had not bene borne. Math. 26. 24.* I answer, It had bene well for Judas himselfe if he had not bene borne, because of his eternall misery. But his damnation addes no sorrow to Christ: *Neither mans righteousness nor his sinne, nor his salvation nor damnation, neither profits God, nor takes any thing from him. Iob. 22. 23. 35. 6, 7, 8.* but they say, although he deserved to be tormented millions of yeares in hell, yet with Christ there is plenty of redemption, *Psal. 130.* I answer, Christ hath merits sufficient, but not efficient for reprobates. But then if those be not redeemed out of hell torments, yet they are confident that it is the truth, and nothing but the truth that Christ died for ail, and every

himself a ranſome for all, 1 Tim 2.6. I Anſw. that neither of theſe places will prove that Chriſt died for all the world, or for every man in the world: for the word *World* is not in thoſe texts: And if any man ſhall adde unto theſe things, God ſhall adde unto him the plagues that are written in this booke, Revel. 22. 18. Let us ſee what more proofes they have that Chriſt died for all, and every man in the world.

Then they ſay, *All we like ſheepe have gone aſtray, and we have turned every man to his owne way: and the Lord hath laide on him the iniquity of us all, Iſai. 53.6.* I anſwer, this text is limited to us, and therefore is not to be taken for all, and every man in the world: but onely it was a comfort to thoſe to whom he ſpake, being either then converted or elſe in the uſe of the Ordinances which is the meanes of converſion and ſalvation: and therefore in the judgement of charity, we have gone aſtray, but the Lord hath laide on Chriſt the iniquities of us all; and yet he might be deceived, as well as Paul was in Demas. But then they ſay, *The Angel brought glad tidings of great joy which ſhall be for all people, Luke 2.10.* But here I hope, they will not ſay, that all and every man in the world ſhall be glad, and truly rejoyce in Chriſt: for then all and every man in the world ſhall be truly converted and ſaved, which themſelves deny; and beſides the word *World* is not in that text.

But then they ſay, *Chriſt taketh away the finnes of the world, Iohn 1.29. And Jeſus Chriſt is a propitiation for the finnes of the whole world, 1 Iohn 2.12.* I anſwer, That world whoſe finnes Chriſt taketh away, and for whoſe perſons Chriſt is an Advocate, and a Propitiation, that world muſt needes be ſaved, as we ſhall ſee anon. But themſelves doe not holde that every man in the world ſhall be ſaved, and none of them ſhall periſh: then if they holde that ſome ſhall not be ſaved, but ſhall periſh, I hope thoſe that periſh are none of that world whoſe finnes Chriſt hath taken away, and for whoſe perſons he is an Advocate, and that world for whoſe finnes Chriſt is a Propitiation: then let us ſee the meaning of this word *World*, which in the Scriptures hath various ſignifications.

Fiſt, the Lord ſaith, *the world is mine, Pſal. 50.12.* this is to be underſtood, All the whole Fabricke of heaven and earth, and all the creatures in them; *For the Lord made all things for himſelfe, Pro. 16.4. and he depoſeth the whole world Iob 34.13.*

Secondly, this word *World* is ſometimes underſtood this World here below in oppoſition to the world to come: for ſaith Chriſt, *I am no more in the world, but theſe are in the world; While I was with them in the world. Now I come to thee, theſe things I ſpeake in the world: I pray not that thou ſhouldeſt take them out of the world, Iohn 17.11. 12, 13, 15. In this world you ſhall have an hundred fold, and in the world to come eternall life, Luke 18.28.*

Thirdly, this word *World* is ſometimes underſtoode the Gentiles, or all people beſides the Jewes: *If the fall of them be the riches of the world, Rom. 11.12.*

Fourthly, Sometimes this word *World* is meant the whole race of mankind: *That every mouth may be ſtopped, and all the world may be guilty before God, Rom. 3.19.*

Fifthly, Sometimes this word *World* is meant all the reprobates that ever were, or ever ſhall be, ſaith Chriſt, *I pray not for the world, Iohn 17.9.*

Seventhly, This word *World* sometimes is meant the wicked of the world, who are in present being, *The world hateth you, Iohn 15 19*

Eighthly, The World is sometimes meant the godly in present being, *Behold the World is gone after him, Iohn 12 19.*

Ninthly, This word *World* is sometimes taken for the elect in present being before conversion, *Herein is love, not that we loved God, but that he loved us, and sent his Sonne to be a Propitiation for our sinnes, 1 Iohn 4. 10.* God that purposed to love his people from all eternity, loves them actually, as his creatures, as soone as they have being in the world: so God loved *Adam* and *Eve*, when they had sinned as not to hate his owne worke in them, but loved it, and therefore sent them a Saviour, *God so loved the world, those in present; being yet not as his children, till he hath sent to them his Sonne, and hath given them faith to receive him: then as many as received him, he gave power to become the Sonnes of God, to them that beleve in his name, Iohn 1. 12.* Now let us trie whether Christ died for all these worlds; if not, let us see for which of these worlds he died.

First, if Christ died for the universall world, then he died for divels, and for Angels that never sinned, and for the creatures in the whole world: yet I deny not but the Angels that never sinned, and all mortall creatures have some benefit by his death, in respect of establishment, *Isai. 49. 8.* but I utterly deny that Christ died to redeeme any creatures but mankinde only: *He tooke not on him the nature of Angels, but the seede of Abraham to make reconciliation for the sinnes of the people, Heb. 2. 16, 17. To save his people from their sinnes, Math. 1. 21.* neither can it be understood that Christ died for the world of *Gentiles* onely: *For he was sent to the lost sheepe of the house of Israel, Math. 14. 24.* and the Angels told the *Jewes*, saying, *Unto you is borne this day a Saviour, which is Christ the Lord, Luke 2. 10.* And for the world of the elect, I know none that makes question of it, whether called or uncalled to the estate of grace: yet in Gods due time they shall be sure to finde the benefit of it; So then here lies our controverfie, they affirme that Christ died for all the wicked and reprobats in the world: but I affirme the contrary upon these grounds.

First, Christ died for the elect onely: for saith *Paul*, *From the beginning God hath chosen you to salvation through sanctification of the spirit and beleeve of the truth, 2 Thes. 2. 13.* He saith, *I have chosen and ordained you that you should goe and bring forth fruite, Iohn 15. 16.* Christ was ordained for you who doe beleve in God, seeing you have purified your soules in obeying the truth, *1 Pet. 1. 20. 21.* As many as were ordained to eternall life beleaved, *Acts 13. 48.* that is called the faith of Gods elect, *Tit. 1. 1.* Those who are predestinated, he calleth, justifieth and glorifieth, *Rom. 8. 30.* But Heaven is not appointed for all, it shall be given to them for whom it was prepared, *Math. 20. 23.* Some stumble at the word, being disobedient whereunto they were appointed, *1 Pet 2 8.* Some of old were ordained to this condemnation, *Jude 4.* And some are called to inherit a Kingdome prepared for them, and some are charged to depart into everlasting fire prepared for them, *Math. 25. 34. 41.* Some are vessels of mercy prepared for glory, and some are vessels of wrath fitted for destruction, *Rom. 9. 22. 23.* Those unnaturall brute beasts were made to be destroyed, *2 Pet. 2. 12.* Then are some ordained to salvation,

and not others : and for some heaven is prepared. and for others hell is prepared ; then sure Christ did not dye for all, and every man in the world : and that world whose sinne Christ taketh away, and is a Propitiation, and for whose persons he is an Advocate, is onely the elect, which may be called a world for multitude, *Iohn 12.19. Revel. 19.6.* But then they scornfully answer, saying, they will reade world alwayes where they finde the word, elect ; and elect alwayes where they finde the word *World* ; then thus saith Christ *I pray for them, I pray not for the elect, but for those that thou hast given me out of the elect, and I am no more in the elect, Iohn 17.9.11.* And this is condemnation, that light is come into the elect, *Iohn 3.19.* Thus changing the signification of the word *World*, they bring in this damnable conclusion in scornfull derision of the truth of God. But they say, if Christ died for none but the elect, then unbeliefe is no sinne, and some would sin in beleeving Christ hath died for them, when it is not so. I answer, God gave man faith at the first to beleeve that if he had done as he commanded, he should have lived for ever, and although man hath lost this grace of faith, yet God hath not lost his power to command him to use this faith. Man is to beleeve in Christ; and if he doe not, he sinnes against the Gospell : no man can sinne in beleeving that Christ hath died for his sin, when it is not so, for if he truly beleeve he shall be saved and then it is so.

Secondly, Christ did not die for all, and every man in the world; for he died for none but those which his Father gave him; *He came not to doe his owne Will, but the will of his Father that sent him : He must doe his Fathers businessse, Luke 2.49.* And he must finish the Worke he gave him to doe, *Iohn 17.4.* But it is the Fathers will that all which he gave him that he should lose none, *Iohn 6.39.* but all was not given to Christ; not the World, but those that thou hast given me, *Iohn 17.6.* and God gave him no reprobates : for Christ gave his eternall life, to all that his Father gave him, verse 2. And the Father commanded him to lay downe his life for those that he gave him, *Iohn 10.17.18.* But if Christ had died for more then his Father gave him, then it seems Christ would have more then was agreed by the Father to give him, but this would fasten sinne upon Christ, in not being content, but to will have more then his Covenant : then Christ died not for all, and every man in the world ; but then they will grant that Christ died for no more then his Father gave him : for say they *All things are delivered unto him of his Father, Math. 11.27. Psal. 2.7.8.* I answer, It is true devils and reprobates are under his Regall power to rule them with a rodde of iron; but none are under his Scepter of grace and glory but his elect : therefore he died for no more.

Thirdly, Christ died not for all and every man in the world, for *He was the good shepherde, who gave his life for the sheepe, Iohn 10.11.15.* but all are not the sheepe of Christ, neither by election, nor calling : For at the day of Judgement, *Christ will divide the sheepe from the goats, and say to the sheepe, Come ye blessed, and to the goats, Goe ye cursed, Math. 25.31.41.* then Christ did not die for all and every man in the world : but they will grant this saying, Christ died for all, and therefore for his sheepe : but I say againe that they must be sheepe either in election that shall be brought into this folve, *Iohn 10.16.* or else they are already in the folve

Fourthly, Christ dyed onely for them that he knows, *The Lord knows who are his*, 2 Tim. 2. 19. And *Christ knows his sheep*, John 10. 27. and as the Father hath his book, wherein the names of all his are written, *Luke 10. 30. So the Lamb hath his book of life*, Revel. 13. 8. But some at the last day will neither be found written in the book of life, nor in the Lambs book, therefore he will profess unto them that he never knew them, *Mat. 7. 21, 22. Luke 13. 17.* So that if Christ knows his sheep for which he died, and yet at the day of judgement there shall be some that he never knew, then Christ did not die for all and every man in the world.

Fifthly, Christ dyed for no more then he prayed for, and now makes intercession for, but sayth he, *I pray not for the world*, John 17. 9. and he makes intercession for the Saints, according to the will of God, *Rom. 8. 27.* He makes intercession for all that come unto God by him, *Heb. 7. 25.* And, sayth he, *I pray not for these alone, but for them also that shall believe through the Word*, John 17. 2. Thus Christ prayed for all the elect that shall come unto God by him, and that shall believe in him, but some he would not pray for for sayth he, *I pray not for the world*, *Joh. 17. 9.* then if Christ would not vouchsafe to pray for all, and every man in the world, shall we thinke that he would die and spill his blood for all? But say they, all were given to Christ, and if he prays for all those that were given to him, then he prays for all. I answer, all reprobates are given to his power, to be ruled by his rod of iron; these are under his regall government, that they shall not doe what they list, he hath a bridle for their lips, and a book in their nose, these hee rules with rigour, and because they will not doe his will they shall suffer his displeasure: But the other he rules with sanctifying and saving grace, yet to these hee will neither give grace nor glory, therefore neither prayed nor dyed for them.

Sixthly, Those for whom Christ dyed, it was to redeem them from all iniquity, *Titus 2. 14. The precious blood of Christ redeemed us from our vain conversation*, 1 Pet. 1. 18, 19. *The blood of Christ shall purge your consciences from dead works*, to serve the living God *Heb. 9. 14. He washed us from our sins in his blood* *Rev. 1. 5. But some shall never have their sins purged*, *Ezek. 33. 13.* Some their sins shall never be forgiven in this world nor in the world to come, *Mat. 12. 31.* Then if Christ dyed to redeem from sin, and by his death to reconcile some to God, *Rom. 5. 10.* and yet some shall never be forgiven, neither sin purged, then Christ did not die for all and every man in the world.

But they say, Christ takes away the sins of the whole world, yet they believe that he justifies none from their sins, till they behold and believe in, *John 3. 19.* I Answer, If none be justified till they believe, that Christ takes away the sins of all and every man in the world, then they shall never be justified, for as I said before, some shall never be forgiven nor their sins purged, then if all sin shall be taken away by Christ, and yet the Father will not justify them, this were to the

God to bee unjust. Again, shall not I be saved unlessse I make **CHRIST** a lyer? Doth hee say some shall never bee forgiven, and cannot I bee justified unlessse I believe that he taketh away the sins of every man in the world.

Again, If Christ takes away the sins of every man in the world, I would know what else can hinder their justification or salvation? Is not God true in his word to **CHRIST**, to save them that hee hath freed from sinne? Yes, For this is the Fathers will, sayth Christ, *That all which bee hath given mee, I should lose nothing, but that I should raise it up at the last day,* John 6. 39. Then doth the Father want power to keepe those that Christ hath redeemed? No, *My Father is greater then all, and no man is able to pluck them out of my Fathers hand,* John 10. 29. Then did Christ lose them again? no, hee saith, *All those that thou hast given me, I have lost none but the sonne of perdition,* who was onely given to him by office but not by grace and favour: then what is the fault, are their sins forgiven and taken away by Christ, and yet they will not bee saved, this cannot be, for sayth the Father to the Sonne, *Thy people shall bee willing in the day of thy power,* Psal. 110. 3. Then let Popish Arminians bee ashamed to say, **CHRIST** taketh away the sinnes of every man in the World, and yet the greatest part of it damned: *For nothing but sinne separates between me and our God:* Esay 50. 2.

Then they say, it is not the death of Christ that makes any difference of man, *For he gave his life a ransom for all,* and would have all saved, 2 Tim. 6. 1, 2. And it is predestination and faith that makes the difference.

I Answer, It is true, It was decreed that **CHRIST** should die for the elect, and their faith believes that hee hath done it, and so they are justified, and shall be saved: But then they say, there bee two elections, one generall for all men.

But the other is not decreed till men believe, and is particular for beleevers: For say they, if God should make some men which hee doth not elect to be saved, he would be the positive cause of sin in them, and then for that sin he caused to damne them which would be miserable.

Truly I answer, God is not the positive cause of sin in any, hee never infused sinne into them, hee made man righteous, yet mutable, and hee was not bound to support him, therefore hee fell, yet God did not make man to damne him, nor desires hee the destruction of any creature, but hee desires the glory of his justice, and better all creatures should perish then hee should lose the glory of his justice; as in our own case, better the creatures die then wee should want food, yet wee doe not kill them, as desiring their destruction, butto satisfie our hunger, so doth the Lord for the glory of his Justice.

But they say, God doth not decree to damne them, till hee hath tryed and found that they will not be saved: but I say again, God never decreed to damne any, but onely he decreed to glorifie his justice, and for that he need not stay to see what man will doe, *can any deliver out of his hand, if he worke, who can let it?* *Esay 43.13.*

Seventhly, Those for whom Christ dyed, shall be justified and saved, for *The free gift came upon all, to justification of life, Rom. 5.18.* and *Whom he justified, shall be glorified, Rom. 8.30.33.* Who shall condemn, if Christ hath dyed for them, *ver. 34. The ransomed of the Lord shall come to Sion with everlasting joy, Esay 35.10.* But some shall neither be justified nor glorified, but condemned and punished everlastingly, therefore they are none of those that Christ dyed for, nor none of those ransomed of the Lord, then Christ did not die for all, and every man in the world.

But they say the death of Christ, for all and every man in the world, is the foundation of justifying faith.

I Answer, That cannot be, but this is rather a ground of it, that Christ hath not dyed for all but for some of mankind, and then with a speciall faith to believe that he hath dyed for me in particular, and this faith instrumentally justifies us, but when we believe with a generall faith, that Christ dyed for all men, this cuts off a speciall faith, for our selves are one of the whole world, and so wee shall apply it to our selves no more then to any reprobates.

Then they say, If all shall be saved for whom Christ dyed, then none of them could perish, but some shall perish for whom Christ dyed, and are damned that he bought, *1 Cor. 8.11. 2 Pet. 2.1.* I answer, It was but in the judgement of charity that Christ dyed or bought them, but they say, *Christ came not to judge the world, but to save the world, Iohn 12.47.48.* Therefore he dyed for all, I Answer, while Christ is mediator, he is come to save the world, and not to judge them that believe nor, but at the last day his words shall judge them and condemn them. So then his first comming is to save the world, not the universall world, but the multitude of the elect, which may well be called a world, being so great a multitude, *Revel. 19.* And as the Jews said, *The world is gone after him, Iohn 12.19.* Then they say, God so loved the world, that hee gave them his onely begotten Son, and yet none are saved but they that believe in him, *Iohn 3.16.* Hence, say they, Christ is given to all, and yet faith makes the difference, and *hath the promise of eternall life*, and not the other, although Christ dyed for them, and Gods love to all, and yet not all saved: But if God love them, I would know what could hinder their salvation, shall Gods beloved ones perish, so then their conclusion is this, not he whom God loves shall be saved, but he that will of himselfe believe, shall have eternall life, but it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie, for his will shall stand, and hee will doe all his pleasure,

Then they say, Christ came to his own, *and his own received him not, John. 1. 12.* but that is not his fault, for he comes unto them, but it is their own fault, for they will not receive him. so they conclude they are his by purchase, and yet they will not be saved, I answer, they were his own visible Church by a National Covenant, having his Ordinances, and distinguished from other Nations by circumcision, and not by any true work of grace in their heart, and so others might goe to heaven, when those children of the Kingdom are thrust out, *Mat. 8. 12.* Or if it be spoken of any of the elect that were his own, and yet would not receive him, it was but onely at that present, yet after they had crucified him at *Peters Sermon* they received him, *Act. 2. 41.*

Then they say, put the case that Christ taketh away the sins of the world, and this world is the elect, then it must needs follow that some of the elect shall perish, but what a damnable inference is this? Christ taketh away the sins of the elect, therefore some of the elect must needs perish. I answer, It is true, if wee should maintain as they doe, that God hath elected every man in the world, which would be no election to take all, but the elect is a certain number chosen of God, and given to Christ, whose sins he hath taken away, or at least is taking them away, and when that work is finished they shall be glorified, and that world, meaning the multitude of the elect that Christ came to save, shall certainly be saved; *For the Lord hath laid help upon one that is mighty, Psal. 89. 19. He is mighty to save, Esay 63. 1. And he hath finished the work his Father gave him to doe, John 17. 4.* and still he is his Son, *in whom he is well pleased*, then how shall they miscarry, when Christ takes away their sins, to this they have a bundle of arguments together, as if they would prove that Christ dyed for all and every man in the world, although the greatest part be not saved but damned.

1 They say, Christ dyed for all those that are damned, that he might get the victory over sin, death, hell, and the Devill, by his own death and triumph over all, *Mat. 28. 18. 1 Per. 3. 2. Job 2. 9. Ephes. 1. 19, 20, 21, 22, 23. Revel. 1. 10.*

I Answer, Is it a signe of victory, over hell, death, sin, and Satan, when they shall take from Christ those that he hath bought with his heart blood, if Christ hath paid for them, shall death and hell, sin and Satan, take them out of his hand, when as he sayth, *no man shall pluck them out of his hand, and his Father is greater then all, and no man shall pluck them out of his Fathers hand, Joh. 10. 28, 29.* then shall the devill and sin doe it to get victory over your Saviour, but it seems by this, that the Devill is your Saviour and not Christ, for if Christ have the keyes of hell, then none shall perish that he hath bought, and this is his victory, that he will save them in spite of all his enemies, *Psal. 110. 2.* But they say, if all the Sins in the world had not been laid on Christ, but the sins of the elect onely, then he had not gotten the victory over all sin, but over some sin. I answer, all sorts of sins are in his people which he hath overcome, but it dies daily in them, and for the sins of reprobates, they shall be restrained by him, and at last, all things

that offend, shall be taken out of his Kingdom, and cast into the furnace of fire, *Mat. 13. 41, 42. But reprobates and their sins shall be cast into hell fire,* and the Saints shall inherit all things. *Revel. 21. 7. and V. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Their second reason why Christ dyed for all, and yet all not saved, is this, because he would have nothing preached to man but what is true, but if Christ dyed not for all men, and yet the Gospel preached to all, and requires all to believe, then some men are required to believe that which is not true. I answer, it is not sin in God, to command man to believe in Christ, although he knows they cannot, because he made them able at the first to doe it, if he had then required it, and if man by sin hath now disabled himselfe, yet God is not to be blamed for requiring that which he made them able to do at the first, no more then a man is that hath two debtors, and both disable to pay him, the one he freely forgives, and of the other he requires the debt; nor doth he require them to believe that which is not true, when the Gospel is preached unto them, but if they can truly believe they shall be saved, and preaching the Gospel is the instrumentall means to work faith in men *that they may believe, Rom. 10. 1.* and then, *He that believeth shall be saved, Mat. 16. 16.* Again, the Lord sometimes sends his Gospel to try if men will repent and believe, and if we doe not repent and believe; it makes us guilty of a great sin in not doing of it, when he requires it of us, and to say God requires some to believe that which is not true, is a sin to judge of the secret will of God before that he hath revealed it unto them.

Their third reason, why Christ dyed for all and yet all not saved, they say is, to leave man without excuse, for man cannot say that Christ hath not dyed for him, and the Gospel was preached to every creature to leave many without excuse. I Answer, Will God give the greatest gift that ever hee gave to man as well to reprobates, as to the elect, to leave them without excuse? Would not a lesse gift then Christ himselfe bee sufficient to leave them without excuse? But then they would confine this from these words of *Paul*, saying, *The free gift came upon all men, unto justification of life, Rom. 5. 18.* Hence they would gather that Christ hath dyed for all men, For by him all are justified, and have life by Christ, and yet many of them shall bee damned. O hellish inference, all this is to leave them without excuse, but the truth is this, as by the offence of *Adam* judgement came upon all men that were in him by nature, even so sayth this Text, by one Christ, the free gift of righteousness, came upon all the elect, when they are in him by grace, unto justification of life, for as none is guilty of the first *Adams* sin, till they are in him by nature, so none is righteous by Christ, till they are in him by grace, and not many ages past they said, although Christ taketh away the sins of all the world, yet none are justified from their sin, till they by faith behold it, but here they are not ashamed to say that the righte-

our God should pronounce all to be just, having given them Christ to die for their sins, and the life of grace to believe it, and after all this that God should condemn these justified persons: What miserable blasphemy is this? *Shall not the Judge of all the earth doe right? Gen. 18.25. Is God unrighteous that taketh vengeance, how then shall he judge the world? Rom. 3.5.6.* Then doe not harbour such blasphemous thoughts of God; for whom he justified, them he also glorified, *It is God that justifieth, who shall condemn? It is Christ that dyed, Rom. 8.30,33,34.*

The fourth reason. Why Christ dyed for all, and yet not all saved, is this: they say Christ dyed for *Adam* and all his posterity, because the elect should proceed out of his loynes. I Answer, as they are flesh and blood they are the children of the first *Adam*, and so in him under sin and condemnation, but as they are new borne they proceed from the second *Adam*, which is Christ, *Hee shall see his seed, and he shall see the travell of his soule, and be satisfied, Esay 53. 10, 11.* God the Father by Covenant gave them to Christ from all Eternity, therefore sayth he, *Behold; I and the children which thou hast given me, Esay 8.18.* But will it follow, that all must be elected because all sinned, and must all be given to Christ because they are descended of *Adam*, or must Christ die for all because all came of *Adam*? By this reason, what is done to any, is done to all, if any be saved, all are saved, if any be damned all are damned, because wee have all our nature from one man, but cannot God bestow his gift on whom hee will? must all have a like, because all are alike descended? I hope when *Adam* had condemned all, it was Gods free grace to pardon any, and as many as he pleaseth.

The fifth reason why Christ dyed for all, and yet all not saved, is, because by Christ all shall rise again at the last day, *1 Cor. 15.21,22.* Hee is called the resurrection, *John 11.25.* For by the sin of *Adam* all die, and so lost their bodies, so by Christ shall all rise again, some to the resurrection of salvation, and some to the resurrection of damnation, *John 5.29.* Then say they, because Christ raiseth all, therefore he dyed for all. I Answer, although it is by Christ all reprobates are raised; that is, by his power, those vessels of wrath that are fitted for destruction may be filled with it, and because the body of *Adam* sinned as well as the soule, against an infinite God, therefore the bodies of reprobates should be punished with their souls eternally, and because Christ will send his Angels to gather up the bodies of reprobates, to bring them to their soules to be tormented eternally: Is this a good argument that Christ hath dyed for them, and bought those soules and bodies, this shews plainly they are goats, and none of the sheep that the good shepherde dyed for, they are dogs and shall bee without, when as his sheep shall never perish; *but shall have eternall life. John 10.*

Sixthly, They say Christ dyed for all, and yet not all saved, because the Father

gave him all. I answer, Those that are given in to his wrath to be ruled with a rod of iron, to say he dyed for all such, you had as good say that hee died for devills, being so given on to his regall power, that they shall not doe what they list, but then they say he died for all, to purchase to himselfe a Church: But cannot a man purchase a Lordship unlesse he lay down money, and bargain for the whole World, and when he hath purchased all the World, and then stand to their courties, whether any will bee saved or not, what miserable arguing is this?

Seventhly, They say, Christ dyed for all, and yet all not saved, because *His Father made him Judge of all*, John 5. 27, 28, 29. I answer as before, by this Argument he dyed for Devills and Angels that never sinned, for he is the Judge of all, but if Christ shall slay those that will not have him to rule over them, and cast unprofitable servants into utter darknesse, *Luke 19. 22, 27.* and render vengeance on those that obey not the Gospel, *1 Thes. 1. 7, 8, 9.* Is this sufficient to prove that Christ hath bought them with his heart blood when hee shall thus condemne them, let all wise men judge. But then they say, if Christ should condemne these that be dyed not for, in that he would be unjust. I Answer as before, If this were so, then Christ were unjust to condemne the Devills, or else they must prove that Christ dyed for Devills, but men and Angels were all condemned for their sin against the Covenant of works, and hee was not bound to send men a Saviour to redeem them, and to establish those Angels that did not sin. This may suffice to prove that Christ did not die for all and every man in the world.

CHAP. IV.

They hold it unlawfull to use that Prayer of Christ, Matthew 6. 9. as a Prayer both by the goodly and ungodly.

They say the goodly must not use this Prayer of Christ, because the first petition is, *forgive us our trespases*, when as they are forgiven already, and therefore ought not to pray for pardon of sin, being pardoned already. I Answer, *David* a man after Gods own heart, when *Nathan* the Prophet told him that the Lord had put away his sin, yet he prayed the Lord to deliver him from blood guiltinesse, *2 Sam. 12. 13. Psal. 51. 14.* and in his old age he prayed the Lord not to remember the sins of his youth, and to pardon his iniquity, for it is great *Psal. 25. 7, 11.* And although the Lord will cleanse the house of Israel from all their uncleannesse, yet for this he will be enquired of by them *Ezek. 36. 25, 26, 29, 37.* And they must take up words and say, *take away all our iniquity, Hos. 14. 3.* and the Apostles by Christ were taught daily to say *forgive us our sins*, because we

fin daily, and our assurance is but for the time present, and who knows how soone he may lose it: and say with *David* and *Jeremiah*, *I am cut off*, *Psal.* 31. 22. *Lam.* 3. 54. and with *Iob*, Though thou holdest me for thine enemy, and settest me as a mark for thine arrow, *Iob* 7. 20. 13. 24. But they say, if any man lack assurance of Gods favour, let him pray for it, rather then for pardon of sin, being done already, I answer assurance of Gods favour is employed in that prayer for pardon of sin, for it is sin onely that separates betweene us and our God, *Esay* 59. 1. and we should more desire the pardon of sin being an offence to God then our owne comfort that comes by that pardon: again, the way to get assurance and to keepe it, is by praying for the forgiveness of sins, for suppose, wee have at the present a comfortable assurance, that all our sins past are forgiven, yet we sin continually, and every new sin is as a cloud betweene God and us, and darkens our assurance of it, now by this prayer we disperse and dispell these clouds which would soon deprive us of all our comfortable assurance of Gods favour: therefore *David* prays to be *cleansed from all his secret sins*, although unknown, *Psal.* 19. 12. for all sinnes will cause the Lord to hide his face from us more or lesse, *Esay* 54. 2. but they say Christ taught his Disciples to pray for pardon of sin before hee suffered, because hee had then appealed the wrath of his Father, yet after ward hee required no such thing, But if Christ had not satisfied the wrath of God before he came in the flesh, and suffered in it then, I would know what became of all the Patriarks and Prophets that died before, but I have often said, that God made a Covenant with Christ from all Eternity, to give him all the Elect as they fall in the severall ages of the World upon condition, that he should give his life a ransom for them, and so the Father set him a day, and trusted the Son for the payment of it, and gave him all the elect, according to their Covenant that fell in those ages, before the day of payment for the purchase, and then in the fullnesse of time he paid for the purchase, and now the Son trusts the Father, to give him all the Elect that fall in those ages since the purchase was paid: so then the death of Christ was vertuall to save those before his comming, as well as those after, for God was in Christ, reconciling the World or multitude of the Elect in every age of the World from the first to the last, to give them to Christ, and so by vertue of the Covenant, he was slain from the foundation of the World, *Revel.* 13. 8. Therefore it is said by *Isaiah*, *unto us a child is born*, *Esay* 6. 9. And *Abraham* saw his day and was glad, *Ioh.* 8. 58. And Christ was as pleasing to his Father before he came in the flesh as after, for, sayth he, I was set up from everlasting, then I was by him as one brought up with him, and I was daily his delight, *Prov.* 22. 23, 30. Therefore if Christ lay in *Iob*s time, I have found a ransom, then he will deliver his soule from going into the pit, and his life shall see the light, *Iob* 33. 24, 28. so then in every age, when the Father gave any to Christ, his death did vertuallly satisfie for them, they being in Christ by faith, with whom the Covenant was made, but they say before Christ suffered all power to forgive sins was in the Father, and after ward given to him, *Mat.* 28. 18.

And then and not before, *he got the keyes of hell and death, Revel. 1. 18.* I Answer, Christ had power to forgive sin before he suffered, *Mat. 9. 5, 6.* for he was King of his Church, ever since that promise was made to *Adam, Gen. 3. 15.* and had the keyes of hell and death ever since, although he never made it known to the world till then, *Rom. 16. 25.* and if that covenant had not been made before, the covenant of works was broken by *Adam*, all creatures had perished eternally, but they say, although Christ taught remission of sins after his death, yet then he did not teach to pray for pardon of sinne. I Answer, that prayer which he had taught before was to remain to the worlds end, for sayth he, *When you pray say, forgive us our sins*, and to denie this were to renounce all those truths taught by him before his death, and to confine our selves onely to what hee taught afterwards. Again, then the Doctrine of resurrection was most in question to be resolved on, therefore hee laboured to strengthen the faith in that Doctrine onely. *Luke 24. 37. 39. John 20. 27.* and this doctrine of the resurrection being confirmed, all other doctrines taught before were confirmed also. But they say, the ceremonies of *Moses Law* may as well continue now as that prayer of Christ, for hee did as well then command them to goe and offer sacrifice, as *Moses* had commanded, *Mat. 8. 4.* I Answer, although the sacrifices of beasts did end at the death of *C H R I S T*, yet the sacrifices of prayer and praise was not then to end, for praise and thanksgiving must be continually in heaven, *Heb. 13. 15.* and that of those Lepers was such a sacrifice, nine of them went not at all, and the tenth returned to *C H R I S T* and gave him thanks, and it was approved of him as sufficient, *Luke 17. 16, 18.* so then, whether they were brought to Christ by the helpe of a sacrifice or immediately, it was not much materiall, so that they came to him then, although the sinne offering of beasts be ceased, by the Sacrifice of *C H R I S T* once for all, yet the sacrifice of prayer for pardon of sin may still bee a sweet incense, *Psal. 141. 1.* but they say, When Christ taught them thus to pray, the Law was in its full strength, but now Christ hath put an end to the Law, which is the strength of sin. *1 Cor. 15. 56.* And the Law being ended, sin also is ended, and needs no prayer for the pardon of it. I Answer, The morall Law is eternally setled in heaven, *Psal. 119. 89, 103. 20.* and sin remains in hell, for they shall blasphemre God in their torments and cannot repent, *Revel. 16. 9, 11.* and if sinne should cease, the fire would goe out, for *It is sin and the wrath of God, that is like a river of brimstone to it, Esay 30. 33.* so then as in heaven is neither sin nor misery to the elect, but in hell is both the reprobate, and in this world all things are alike to all, *Eccles. 9. 1, 2.* the Saints and reprobates have both sin and miserie, although in a different manner, for it reigns in the one, and is dying in the other, but he is a lyer that saith he hath no sin, *1 John 1. 8.* For no man liveth and sinneth not, *1 King 8. 48. Eccles. 7. 20.* Then seeing as the Saints have sin they must pray for the pardon of it as the best means in the world to subdue it, then the godly may say this prayer.

But then they say the ungodly may not say this Prayer of Christ as a Prayer, because they cannot call God Father. I Answer, although they bee none of his children by grace and adoption, yet they are his children by creation, thus *Adam* was the Son of God, *Luke* 3. 38. and so God is the Father of all things, *Job* 38. 28. and if carnall men doe pray, they may obtain some temporall things, as well as *Ahab* did by fasting, *1 King*. 21. 29. so God hears all mortall creatures, *Psal.* 104. 21. 145. 15. 147. 9. Then they say carnall men ought not to say the first petition *praised be thy name*, for they cannot doe it from the heart. I Answer, the best of us all when we pray, if Christ did not put the incense of his merits amongst them, could not be pleasing unto him, *Revel.* 9. 3. and if none should praise the Lord, but those that doe it with their whole heart, God would have very little praise in this world, when as every creature that hath breath, is commanded to praise the Lord, *Psal.* 150. 6. Then they say, none can give God thanks, but they that have received something of him, but this I grant, for what creature in heaven, earth, or sea, that hath received nothing from God? if there be none such, but all have received of him something, then let all praise him. But they say, for carnall men to pray, *Thy Kingdom come*, *thy will be done, on earth as it is in heaven*, were to pray for their destruction, but how can that be, when they pray that the will of Christ were done hy man on earth, as Saints and Angels doe it in heaven, both chearfully and constantly in salvation, rather then by suffering his will upon them in hell torments for ever. Then they say that carnall men may not say, *Give us this day our daily bread*, for that is to be understood, The word of God which the Saints have had, and still desire, but how can this be? must we aske for so much of the word as may onely suffice for a day? and doth the word of God consume in the using of it, when, *not one jot of it shall fail*, *Mat.* 5. It was the loaves that Christ said was meate that perisheth, *John* 6. 26, 27. Again, if Christ in this petition did not teach us to pray for temporall things then how could his prayer be perfect, and why would hee give thanks for n-eate that perisheth, if he would not pray for a blessing upon it: Then they say, here is to be understood that Christ taught them to pray for his spirit, but I say again, how much of his spirit will suffice for a day, and I hope they will not so blaspheme the eternal spirit of God, as to say it consumes in the using of it, no, *It is a well of living water, springing up unto eternal life*, *John* 4. 14. then this petition being for carnall things and not the spirit of God, carnall men may pray for them and obtain them. Then they say, if carnall men should say forgive us as we forgive them that trespass against us, in this they would seale up their own damnation, because they will not forgive others, *Mat.* 18. 29, 30. But what of this, shall they escape damnation by not saying of it? and if they cannot, they had as good say it to obtain some temporall things, as to be both miserable in not saying of it, both here, and also hereafter, and besides the using well of these gifts in seeking them by prayer, and giving God thanks for them, is Gods way

to obtain better mercies, as some in asking temporall things, by that prayer obtain spirituall mercies, *Mat. 9. 2.* Then they say, carnall men must not say, *Lead us not into temptation, but deliver us from evill*, because they are never out of temptation. I answer, the godly are in the same condition, tempted either by the world, flesh, or the devill, continually, and they cannot escape them all together, except they goe out of the world, *1 Cor. 6. 9, 10, 11.* then must they not pray and use the meanes to escape them. Then they say, carnall men are temptation on it selfe, but I say, how can that be? For as they are Gods creatures they are good, and not to be so called, and it is but their words and deeds that tempt, for their thoughts cannot, neither is it all their words and deeds, but some of them onely, and they have a naturall conscience to oppose those words and deeds that are tempting to others, and why may they not pray against them, then we ought not to discourage any, but rather teach them better, for God will destroy those families that call not on his name, *Jer. 10. 25.*

But when they see that they cannot prevail with the godly to cast away one part of this prayer, and the ungodly to cast away all the rest, then they bring arguments that no man living ought to say those words of Christ for a prayer, first they say, it was not Christs Doctrine, that we should say these words, but hee rather spake them to frame other Prayers by, for he sayth, *Pray after this manner*, *Mat. 6. 9.* I answer, although the manner and forme be there taught by Christ, yet this hinders not, but these words may be used as a Prayer, as a just weight or measure may serve for our present use, to wey or measure any thing by, and yet serve for a pattern to make another by, so this Prayer may be a pattern of true Prayer, and yet we may use the very words of it in prayer, as we doe many of Davids Psalmes to praise God with, except they deny all Scripture words to be used as Prayer, and if they doe not, why should this Scripture bee denied, and when Christ sayth, *after this manner pray*, we may as well say them *verbatim*, after him, as a scholler may say his lesson *verbatim* after his Master.

2. They say *Matthew* and *Luke* have not the same forme, nor the same words nor the same number of them, therefore not to be said as a prayer. I answer, we doe not contend that the same words in the Lords Prayer must of necessity always be used and no other, but we hold it lawfull to use those words of Christ as a Prayer, either as it is recorded by *Matthew* or by *Luke*, or if we say them *verbatim* after the one, it is no offence to the other, and if we varie in phrase from both, it is no offence to either, onely we hold that the same words, or to the same purpose, may be used by us as a prayer.

3. They say, all the circumstances of Christ in both the Evangelists, doth but teach us how to use Prayer aright, and he doth teach us the right use of almes-deedes and fastings, which is to avoid ambition, hypocrisie, and babbling, and the like, and how to come to God in prayer, as children to their parents, asking bread or fish, or an egg, *Mat. 6. 10. Luke 11. 1. 18.* and to make our requests

unto God for our particular wants in faith and love. I Answer, the saying of these words *verbatim* which Christ hath taught us make us guilty of ambition, hypocrisie, and babbling; and in the use of these words cannot we come to God with feeling of our particular wants, as children to their fathers; and in the use of them cannot we practice faith and love; they say these things, but they cannot prove them, and till then we deny them, but will they condemne all the Saints of God that use this prayer to be ambitious hypocrites and bablers, and without feeling of their particular wants, and without faith and love. these be but uncharitable slanders without any proofe.

4 They say, that the Apostles which knew the minde of Christ did neither binde themselves to these words nor others, but still prayed according to their severall occasions, as in *Act. 1. 24, 25. 4. 24 30.* I Answer, although they did not so binde themselves to these words yet it will not follow, that they never used the same words as a prayer, and besides, they might goe by this rule upon severall occasions, for although we doe not finde that they did teach any to say over the Lords Prayer, yet they used set formes of prayer in their salutations, for saith *Paul*, it is the token in every Epistle; so I wright *The grace of our Lord Jesus Christ be with you all, Amen.* *2 Thes. 3. 17, 18.* then is it unlawfull to use the forme of words which Christ hath taught us, and yet lawfull for them to use their own forme for a prayer, and yet they taught men according to their occasions and necessities to make their requests known to God, *Phil. 4. 6.* then I say they must use the prayer of Christ, for it doth not hinder supplication in the spirit, although they were not always tyed to say these very words in their prayers.

5 They say, to pray in a strange tongue, the unlearned know not what they say, *Then how shall they say Amen?* *1. Cor. 14. 16.* But say they, this Prayer they knew, and would say *Amen*, though it were spoken in a strange tongue, therefore they did not use it in any Language. I Answer, they might use the Prayer often at *Corinth* and yet the unlearned not able to say *Amen*, because there was extraordinary Prophets, and sometimes they spake strange languages by a speciall gift at such a time, the unlearned could not understand them, as at the end to say *Amen*, therefore *Paul* bids them pray in that language; that the people might joyne with them in their prayers, but suppose they seldome used this in strange Languages, this might cause them not to understand it, and yet this is not sufficient to prove that they hold it unlawfull to use it as a prayer; but suppose the unlearned heard them often to say it, yet they could not say *Amen* to it, unlesse they had a distinct understanding of the severall words therein, that their hearts and affections might goe along with him that said it, and in the conclusion witness their consent by saying *Amen* to it. Again, if the people when they understand it may say *Amen* to it, is it unlawfull, or dare they say *Amen* to an unlawfull prayer which is not supplication in the spirit, nor made in the feeling of their wants, nor in faith and love, and if they may lawfully say *Amen*, at the conclusion then without all question it may be said as a Prayer.

6 They say, If Christ hath commanded to use these words in that number and order, then they sin that pray at any time and use not these words, for saith hee, *When you pray, say Our Father, &c.* I Answer, this command of Christ sheweth that he alloweth the use of these words, in the same number and order, that either *Matthew* or *Luke* hath recorded, yet it doth not follow that we are tyed to thole very words alone, and to no other in our prayers: suppose a man send his servant on a message to his friend, and command him to say to him such words *verbum*, after this manner, or to the same purpose, then shall that servant be counted unfaithfull or disobedient, if he use the very words without any change, or if he speak to the same purpose, when Christ sent out his Apostles he gave them a prayer for salutation, when they came to any house to say, *peace be to this house*, *Luke 10.5.* thereby to warrant them that they might use thole very words *verbum*, or the same for substance, and either way obey the command of Christ, so the Lord taught a forme of praise to say always, *the Lord be praised*, *Psal. 40.16.* this doth allow us to use the same words or the same for substance in ether words, so here the Lords prayer may be used as the same for substance, and both ways his command is fulfilled, but they stand much upon this word, *when you pray*, as if it were always to be used when we pray, but they are mistaken, for saith Christ, *When thou makest a feast call not thy friends, and when thou makest a feast call the poor and maimed*, *Luke 12.12.13.* But doth this tie us never to feast our friends, and always to feast the poor and the maimed, when the devill is cast out he saith, *I will return*, *Luke 11.24.* but when the devill was cast out did he likewise returne, seven devils was cast out of *Mary Magdelen*, and a legion of Devils out of another, but did they return, if not, then this word, *when you pray*, doth extend it selfe to all our prayers, but then they say, if we be tyed to these words, it will exclude inward desires to be prayers, but I say again, we are not always tyed to say those words, although we may sometimes use them, and yet we may pray acceptably without any words or voices at all, as *Moses* and *Hannah* did, *Exod. 14.15.* *1 Sam. 1.13.*

7 They say that forme of prayer doth plainly and fully direct and restrain our ignorant and inordinate desires unto certain heads, in which whatsoever is needfull and lawfull to be asked I answer, although all things needfull to be asked be contained in the words of this prayer, and thousands of petitions more may be derived from it by Gods people, according to their severall occasions, yet it will not follow that the words of this Prayer may not be used as a prayer: Again, to say the heads are so generall that no man can rightly apply them to his particular occasions it selfe, for in generall respect and love to Gods name and Kingdom, and will, we may lawfully use these words in prayer, although for the present our thoughts doe not settle upon that particular way and means by which his name may be sanctified, and his will accomplished, so the Angels wait with reverence, and with a general respect to Gods will before they have any particular special command how to do it, *Mat. 18.10.* *Dan. 7.10.* *Psal. 103.20.* so Gods people may use this prayer with

a generall respect of our selves to bee forgiven, and with a generall respect of temptations and afflictions to bee delivered from, although for the present wee think of no particular sins or temptations, if this werenot so, it were unlawful for *Paul* to pray at all, when as hee knew nothing by himselfe, yet sayth hee, *I am not hereby justified*, 2 *Cor.* 4. 4. and *David* prayed to be cleared from secret sins, *Psal.* 19. and although those words be generall, yet they may have relation to particular sins and temptations, and to particular meanes to glorifie God, but neither, man nor Church can be in such condition, as to reach all things needfull for all persons, and all occasions as those heads comprehend.

I answer, suppose no man nor churches can reach unto all things comprehended in this prayer, yet these words concerne every Christian, then they may use it as a prayer, and if we should reject this prayer, because our condition cannot reach all things contained in it: by this argument we may cast away all prayers, blessings and salutations in the Scriptures, for if we say, *Peace be unto you*, *Luks* 10. 5. *The Lord blesse you*, *Ruth* 2. 4. Who can reach all things comprehended in these sentences, for they containe the whole covenant of grace, with all the fruits and benefites of it, then we may use it as a prayer, although wee cannot reach all things that are comprehended in it.

8 They say, if these words of Christ be used as a prayer, as well may Ministers at the end of their Sermons, and Magistrates at the end of their Instructions and Exhortations, say over the ten Commandements, because they doe fully comprise all duties.

I Answer, our question onely about the lawfulness, and not about the necessity of using it as a prayer: we doe not say that Ministers are bound to say over the Lords Prayer at the end of every Sermon, nor Magistrates at the end of every instruction or exhortation: but suppose Ministers at the end of every Sermon should say over the ten Commandements, as formerly they have done upon the Lords day before Catechising, and that Magistrates at the end of solemne exhortations should repeat the ten Commandements, this would rather bee a testimony of their obedience to Gods Laws rather then to be any transgression of it: again, there is no equality in this comparison, for the Lord in his wisdom, hath in his word taught us short forms of prayer for salutation, in two or three words, because we have every day many occasions to use them, and so wee have of mutuall exhortations; then what an absurd thing would it be to conclude every salutation and exhortation with the Lords Prayer and ten Commandements, it may be a hundred times in a week, yet this will not prove it to be unlawfull to begin or conclude a solemne exercise in a Church or family, with the Lords Prayer or ten Commandements.

9 They say this Prayer of Christ is a most perfect forme, wherein is no want or superfluity, then if this be the meaning of Christ to say over those words in prayer to God, then we ought only to use this and no other: For (say they) if we do, it is

babbling and presumption to put any other words in steed of this prayer, that is so absolute, perfect and sufficient, and the Lord will be worshipped with the best we have, *and he is accursed that hath a male in his flocke, and yet doth offer to the Lord a corrupt thing*, *Malachie 1.14.* I answer, God doth not denounce that curse upon those that do not offer the best they have in sacrifice, but against those that offered corrupt things contrary to the Law, *Levit. 1.3.10.* But this chiefly crosseth Hypocrites, who pretend that they love God, when they doe not; but for a man that had a Kow and two sheep, *Esay 7.23.* He was not required to offer his Kow, because she was the best that he had: or if a man had ten sheep, hee was not bound to offer the best of them, onely the Law required it *should be without blemish, and then he might take the tenth as they passe under the rod*, *Levit. 27.32, 33.* Then, if this Text prove any thing to cast away all other Prayers, but this of Christ, then they must prove them all, but this to be corrupt things, like the torne and lame sacrifice: for although this prayer of Christ be more excellent then any of ours, yet this will not nullifie and make ours void, no more then the excellency of one sacrifice will make void another that hath not the same degree of goodnesse in it: yet this is beside our controversie, for hitherto they have argued, that it was unlawfull to use this prayer of Christ at all as a prayer: and now they seem to argue, that all other are unlawfull but this prayer of Christ, because it is so perfect and sufficient, that there is neither want nor superfluity in it, and yet before they said, there was so much superfluity in it, that neither man nor Churches case could reach it, and therefore they said, it was not lawfull to say it for a prayer, and another time they said, it was too short to reach all mens conditions and occasions, and therefore unlawfull to use it as a prayer. Thus wee see their arguing is meere caviling and not to be regarded of those that love the truth, and those words of Christ may be blessed as a prayer, notwithstanding all their cavils made against it.

C H A P. V.

This Chapter contains a Disputation with the Anabaptists, about the Magistrates power, in commanding those of a contrary judgment to conforme with us in our publike worship, or to punish them in case of refusal.

They say, if a Magistrate command those of a contrary judgment to conforme with them this would make them sin against their conscience as Hypocrites; I answered, that to come to the publike Assemblies is from the Magistrate; but to be Hypocrites is from themselves, as when a man spurs his horse, if he go it is from the man, but if he halt it is from himselfe, then the cause of hypocrisie is in your selves, and not in our godly Magistrates for commanding you to come to our publike Assemblies. Again, they command, but the outward man as his words and actions, and his bodily presence there; but they have no law can reach their conscience to command it, nor to inflict any punishment upon it, in case of refusal, it is God that requires truth in the inward parts, *Psal. 51. 6. and to obey from the heart, Rom. 6. 17. For he sees not as man sees, he looks on the heart. 1 Sam. 16. 7.* if they be lypocrites, it is for want of sincere obedience to God from the heart; but if they bring those excuses to the Assembly, they have done all that the Magistrate commands them, then they do not make some Hypocrites, but suppose, they commanding the se of a contrary judgment should accidentally make them hypocrites; yet so far as they obey, they shall lose nothing by it; if they obey outwardly, they may by that receive blessings; as Ahab did, *1 King. 21. 29. The judgment was removed from his days, and the Pharisees had a reward, Mat. 6. 5.* But those that obey from the heart shall receive spirituall and eternall blessings, *For every one shall receive according to his works, Psal. 62. 12. Job 34. 11.* though not meritorious for it, yet according to it, whether it be done in hypocrisie or in truth; then is it not better to conforme in outward obedience to obtain outward blessings, then to be both miserable here and hereafter: and shall we blame them that seek to pull us out of any danger, and to procure for us, although but outward blessings. Again, it is better to sin in using the meanes tending to salvation, then to sin in that way *that takes hold on Iell, Prov 7.* For if you cast off Magistrates authority, you will in time kill the Saints of God, and thinke in your conscience that you doe God good service, *John 16. 2.* then bring your conscience to the word, and not the word to your conscience, lest you exalt your conscience above the word. Again, when all are brought to the means of salvation, it may please God to make those means effectually comming to the pests of wisedomes doores they shall be blessed, and to the people they shall be cured.

Now I shall prove that Magistrates have power to command those of a contrary judgment to conforme with us in publike worship, or to punish in case they refuse to obey such lawes as shall be made for the preserving of peace both in Church and State, this they have good warrant from Scripture, for King *Asa* commanded *Judah* to seek the Lord God of their Fathers & to doe the Law and Commandement, and *Jehoshaphat* sent Princes, and with them Levites to teach in *Judah*, & reformed government in matters of the Lord, 2 Chron. 14. 4. 17. 7, 8 9. & 19. 11. And *Manasses* commanded *Judah* to serve the Lord, and they kept the Passover according to the commandement of King *Josias*, Chap. 31. 4. 35. 16. Here then it is plain that Magistrates have power to command obedience to the publike worship of God in relation to the Church, now we shall see their power to punish those that are disobedient, the Lord said to *Moses*, Take the heads of the people and hang them up before the Sun, that bowed down to the gods of *Moab*, Numb. 25. 2, 3, 4. And *Iosh* ordained, that if any man did plead for *Baal*, he should be put to death, Judg. 6. 31, And *Asa* punished his own mother for having an Idol in a Grove, 1 Kings 15 13. And when *Iehoi* destroyed *Baal* out of *Israel*, with all his priests and worshippers, the Lord said, Thou hast done well in executing that which was right in mine own eyes, 2 Kings 10 28, 30. And *Ioshaph* put down the idolatrous priests, yea, he slew all the priests of the high places, and burnt their bones upon their Altars, 2 Kings 23. 5, 20. Thus they may see that Magistrates had this power to command obedience to the publike worship of God, and to punish the disobedient, and if they have lost this power, let them prove when and how they come to lose it.

Secondly, the *Jews* had the same Law of God contained in the ten Commandments as we have, and they had the same Gospel as we, for saith *Paul*, the Gospel was preached to *Abraham*, Gal. 3. 8. and *Peter* saith, For this cause was the Gospel preached to them that are dead, 1 Pet. 4. 6. onely it was to them in dark types and shadows, and to us more clearly manifested, yet they were saved by the same Christ as we, for there is but one way to heaven, Ier. 32. 39. Then why should not our Magistrates have the same authority in relation to the Church as they had, but this man denied that the *Jews* had the Gospel, or that saith was of absolute necessity for salvation, flat against the Scripture, Job. 3. 16. 19, 36. Heb. 11. 6. but they having found out some new way contrary to the old and good way, in which our fathers walked and were not confounded, Psal. 22. They must needs have new Magistrates, with lesse authority in relation to the Church, to command obedience to the publike worship of God, or to punish the opposers of it.

Thirdly, if Magistrates under the olde Testament had this power, then much more now under the New, because now they have greater obligation to command obedience, and to punish the opposers of it then they had, because

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The Covenant of grace is now more manifest then it was to the Jews, and if our Magistrates had not that power, which the Magistrates in the Old Testament had, our church would not be in so safe a condition now, as it was under the Old Testament.

Fourthly. Kings and Queens must be as nursing Fathers and mothers to the Church, *Ezai* 49. 23. but shall Kings and Queens have no authority about the Church when they lend their power to assist it, and shall fathers and mothers have no command in relation to the Church? and shall nurses have no power to feed their children? *Jehoshaphat* sent Ministers to teach in *Judah*, and sayeth the Lord, *Cyrus* is my shepheard, then shall not he defend the Church as a shep-herd doth his flock? *David* fed them according to the integrity of his heart, and guided them by the skillfulnesse of his hands, *Psal* 78. 72. but while the Lord looks for a man to make up the hedge, *Ezek* 22. 30. and saith, he shall be called the repairer of the breach, *Ezai* 58. 12. In the same time, these men shrow open the gap to the avenging lyon, which shews how insufferable they are in any Christian Church, yea, they be but like vipers, both to Church and State.

Fifthly, Princes in Scripture are called Saviours to *Sion*, and such are foretold to be in our dayes, *Obai* 21. But how can they be Saviours to our Church, when they sustaine no command or obedience, nor punish those that oppose it, but God commands to punish those that incite others to Idolatry, *Deut* 17. 2. if they doe not, they are guilty of other mens sins, *1 Tim* 5. 12. and they carry the Sword in vain, *Isa* 1. 4. and God will have searching against them for fostering *Jezabel* to seduce the servants of God, and for suffering the doctrine of *Baalim*, and the doctrine of the *Nicotrian* which God hates, *Revel* 2. 14. 15. 20. The very heathens will punish those that oppose their Religion, and shall not Chri-istian Magistrates doe as much for the true Religion as they doe for a false Religion.

Sixthly, We are commanded to pray for Kings, and all those in authority, that we may lead a quiet and a peaceable life in all godlinesse, *1 Tim* 2. 3. But if they have no power in relation to the Church, to command obedience, and to punish the opposers of it, then what a vain prayer would this be? but hee that rules over men must bee just, and not onely so, but ruling in the feare of God, *2 Sam* 22. 3. *I know*, sayeth the Lord, *that Abraham my friend, will come, and his household to doe judgement and justice*, *Gen* 18. And we must obey for conscience sake, *Rom* 13. 7. but not bringing the conscience in obedience to mans precepts, but we must obey men in conscience of obedience unto God that commands it, *Tit* 3. 1. Then let them take heed how they despise government.

But when because the Magistrates power is a burthen to this man, and he would faine ease himselfe of it, therefore he propounded some Queries.

1. How would know, whether the whole ground of the Jews worship, for matter

matter and the, was set in plain precepts and commandments, and taught them by the Prophets, as they had immediately received it of the Lord, to this I grant, negatively that it was so, but whether would know, whether any Ruler, Prince, or King of *Judah* either did, or lawfully might set up, alter, or change the matter or forme of that worship, and to compel the people to obey it, or to inflict a penalty upon any in case of disobedience: I answer negatively, that no King of *Judah* did or ought to set up, alter, or change, either matter or forme of Gods publick worship, yet the Kings of *Judah* both did and ought to command obedience to that matter, and to that forme of publick worship, that was set up and received from the Prophets, as they received it from the Lord, and also they both did and ought to punish those that were disobedient to that forme that was set up by the Lord, as all those Scriptures before quoted witness, and so our Magistrates may and ought to compell obedience to the outward forme of the worship of God in relation to the Church, although their power be not in the Church or over the Church, but onely assistant to the Church, then they may command obedience to it, and punish those that despise or abuse it, yet I grant they never had nor shall have power to alter the forme or matter, or to add any new matter to it, nor take any matter from it, this belongs to Christ alone, the head and King of the Church, but I say again, that Magistrates have power to command outward obedience to that forme that Christ hath set up, neither may the matter of any ordinance be taken away or changed, or new inventions of our own added to them: and so for the matter of the Sacraments, wee must neither take away the bread nor the wine, nor add any thing else, and so likewise for the persons, the substance matter of the Church, they must be the seed of *Abraham*, neither may a Turk be admitted, unless hee will leave his Turkish Religion, he is not fit matter for it, yet all this hindere not, but Christian Magistrates may command Christians being already in the Church to obedience, and to punish those that are disobedient to the Church.

2. He would know whether the Jews government now under the Gospel pertain to Gentiles any more then the matter and forme of the worship, and if their government, why not all, both the Church and State, and if all, whether the neglect of any be not under the curse, especially so much as is under the letter of the Law: I answer, the Jews Government both in Church and State, as it was the Judicial Law, it ought to be obeyed of none but Jews onely; and as much as their Law was but ceremoniall, the matter was selves and lands, and the Altar and Temple, and the forme was sacrifices, and divers washings, &c.

But now Christ the King of the Church is come, hee hath taken away much of the matter and forme of their publick worship, and now all Kings and Rulers being his deputies, must give their power to the Church, to defend this matter

and forme that Christ the King of it hath set up, and appointed, be the matter and forme of it, but while hee pleads for the Jews matter and forme, hee smells rank of Iudaisme, yet it is like the Jews when they are called have their own positive Laws for their own Common-wealth, as our positive Law is the Law of England, But wee are no more bound to the Jews positive law, then they are bound to our positive Laws, although those are written in the Word, and ours are not, but besides the ceremoniall law that ended by Christ, and the Judiciall law that was made particularly for Jews, they had also the eternall morall law, and what their Magistrates did in obedience to that, our Kings and Magistrates are bound to the same as well as they, and it was in obedience to that law, that they commanded uniformity in publike worship, and punished the disobedient, and further I say, that our positive laws binde our Magistrates and people as strongly being grounded on the morall law, being the law of nature, as the Jews positive laws bound them, although theirs was written in the Word, and ours are not.

Thirdly, He would know whether the matter and forme of the worship of God under the Gospel, lies not in as plain precepts and commandements as the matter and forme of the Jews worship, and whether to urge and compell men to any other be not sin.

Here I shall first grant, that the matter and forme now, is in as plain precepts and commandements as the Jewes was, and to compell men to any other is sin. But here lies not our controversie, for our Magistrates neither command other things then **C H R I S T** hath appointed to bee the subject matter of the Church, although themselves, most abominably, brought a Cat to the Sacrament. Neither doe wee admit Infidels or Turks unless they leave their Religion, and become Christians, neither doe wee take away the bread or the wine, or change them, or add anything else to them, nor doe we take away or change any other ordinance, but themselves have cast away much of the subject matter of the Church being esteemed of them but as reprobates, although many of them be the deare children of **G O D**, unless they please their humours, and they have cast away the Ordinance of singing of Psalmes, and all family instructions, admonitions, prayers, watchings over one another in love, and building up one another in faith. Thus they have almost cast away both matter and forme of the true visible Church, when as they cannot tax us as wanting any Ordinance, nor of having any superfluous of our own devising.

Then if Magistrates should command any other matter or forme, they would sinne in so doing, yet it will not follow that when Magistrates command the same that **C H R I S T** hath set up that then they should sinne.

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The Lord said to *Moses*, The Magistrate gather the people both men, women, and children, and the stranger that is within thy gates, that they may heare, and that they may learne, and learne the L O R D thy G O D, and obseve to doe all the words of this Law. *Deut.* 31. 12. and saith Christ, compell them to come in, that my house may be filled, *Luke* 14. 23. then I hope it will not trouble your consciences to be compelled to heare the word, which is the onely way to know the Covenant between God and Christ in our nature, and when it is known, it will be received, They that know thy name will trust in thee, *Psal.* 9. 10. yet the Magistrates will not command you to believe they are not Lords of your faith, but they may be helpers of your joy, but faith is the gift of G O D, the Magistrate onely commands to come to the paths of wisdoms doors that we may be blessed, *Prov.* 8. 33. this is the way to come in to the Covenant of Christ, the Lord of the Church, and when this is done, we need not make another Covenant with the members, as they doe at *N. w. England*, and if they were in Covenant with Christ, as they pretend the members neede not make such soldering, for a Christian hath right to all Churches, as well as to one Church, and neede not wayt for the members admittance, although their Lrdly pride be such, while they pretend humility, that they will not allow of it.

Lastly he would know whether any people under heaven have power to frame the outward government of the Church so perfectly, that it shall neither have sin nor failing in it, if not then, saith he, where is there power to command obedience to that which is sinful. I answer, It is true, none have power to frame such a government that hath neither sin nor failings in it, therefore the Parliament may not take upon them to frame any government for the Church, because, as I said before, their power is not in the Church, nor over the Church, but in relation to the Church, as lending their power to assist it, therefore they have called the assembly of Divines to search the Scripture, to see what government Christ hath appointed for his Church, who is the Lord and King of it: then their businesse is onely to search this out, and then the Parliament by a positive Law of the Land will command that this government shall be observed, and no other but when all the Assembly, or the greatest part shall conclude upon one way of government and the Parliament hath established that Government by a Law of the Kingdom, then I say, although there shall be some failings in it, yet it being as neer the rule as all our Divines upon diligent search can finde out, and the Parliament hath made it a Statute to be observed, it must be obeyed, and all those Scriptures and Reasons before alledged serve to confirme it, and those that will not, doe the Law of G O D, and the Law of the King, let

...executed speedily upon him, whether it be in death or banishment,
...of goods, or imprisonment, Exa. 22. 26. and then it will be but
...excuse to renounce a positive Law of the Land upon this ground, saying
...is not perfect without sin or failing, therefore I will not obey it, by this argu-
...ment they may renounce all our Laws and Magistrates, for no humane Ord-
...nance nor Magistrate can be without sin or failing, then, by this argument, both
...must be cast away, and so live like sons of Belial, without any government, but
...this shews how unsufferable that fiction is, to be among Christians.

But suppose, they should have free leave to frame their own government,
what they would have, upon condition it should be confirmed by an act of Par-
liament, I am confident they would not agree to have it done, because they all
seek to have a gap open to turn to what Heresie they please, This also shews
how unsufferable they be amongst us. But suppose they were willing to have
such a government established as they should like of, then I would know why
a whole assembly of faithful, learned, wise, godly, and pious men should be deny-
ed that which they will grant to a few, and some of them factious, and others
hereticall, nay why will they not grant our Assembly so much as they grant to one
single man, who leaveth up what government he pleaseth, and they all freely obey
him, when he aymes at his own ends, to gather Churchmen, he may vent his
Heresie and faction, which is a thing to be abhorred of all godly Christians, be-
ing more enslaved to him then ever they were to the Prelates, if they had but eyes
to see it. The meane time all may see how these men despise the Magistrates pow-
er in relation to the Church, when they command obedience to it, or punish the
breakers of it.

FINIS.

